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OF

CHURCH DISCIPLINE

OF THE

UNITED BRETHREN IN CHRIST

TO SECURE UNIFORMITY OF ADMINISTRATION
IN THE CHURCH

ADAPTED TO DISCIPLINE OF 1893

BY

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WITH AN INTRODUCTION BY

BISHOP J. WEAVER, D.D.



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DISCIPLINE OF THE UNITED BRETHREN IN CHRIST.

MINUTE-BOOK OF BISHOPS' RULINGS.

MINUTES OF UNITED BRETHREN GENERAL CONFERENCE.

CUSHING'S MANUAL.

ROBERT'S RULES OF ORDER.

SMITH'S DIAGRAM OF PARLIAMENTARY RULES.

BAKER ON DISCIPLINE.

INTRODUCTION.

THE Christian church is a divine institution, organized by the authority of Jesus Christ. He gave to his inspired apostles the command to "preach the gospel to every creature," and "set in order" whatever was necessary to complete the organization of the church. What they did is just as authoritative as what they said. While no form of church polity in detail is specifically given in the New Testament, the foundation principles are laid down, from which the necessary details may be deducted. So far as these foundation principles are given, all Christians should conform to them. Concerning the less important matters not definitely prescribed in the Scriptures the church should be guided by the dictates of reason and expediency. Great care should be exercised so as not to incorporate in the details of church polity any principle that in any way will conflict with the foundation principles laid down in the New Testament.

The word *church* is generally understood to mean "a congregation of faithful men in which the true word of God is preached, and the sacraments duly administered according to Christ's ordinances, in those things that of necessity are requisite to the same." Organization and concert of action are essential to success both in church and state. Organization necessarily implies some fundamental principles which form the basis of government. To suppose that Christ and his inspired apostles established a church, or founded a kingdom,

without any form of government, is to suppose an irrational thing. Because the minute details of church polity are not expressly laid down in the New Testament, we are not thence to conclude that no form of church polity whatever is given. The fact is, the foundation principles are authoritatively given, while the details are left to the judgment of Christians. Among the foundation principles of church government left us by the inspired apostles, may be mentioned: first, public meetings for worship were held at stated times and places; second, the sacraments, baptism and the Lord's Supper, were duly administered; third, officers were appointed to take the oversight of both the temporal and spiritual interests of the church; fourth, the first day of the week was duly observed as the Christian Sabbath. Paul in his epistle to the church at Corinth gives direction concerning the Lord's Supper, and concludes by saying, "The rest will I set in order when I come." Thus it appears that *order* was to be observed in the apostolic church, which necessarily implies a government. Everything was done in an orderly manner. So the church to-day, copying after the divine model, should conduct its affairs in an orderly manner.

The government of a particular church, or denomination, may be either oral or written, but for the sake of unity, purity, and order, it were better that it be written. "Discipline is to a church what order and regularity are to a family, or the maintaining of government and the administration of law to a nation." A discipline containing the creed, constitution, and general rules of a church is not to be substituted for the Holy Scriptures, but to contain in brief a statement of the fundamental doctrines of the Bible, and the details of church polity the basis of which is contained in the

apostolic church. It is designed also to be a means of promoting unity, order, and active coöperation within the pale of the church.

The author of this manual, after long and patient study, has given us in the briefest possible manner a clear digest of the polity of the United Brethren Church. His explanations of the different rules laid down in our Book of Discipline will be found to harmonize not only with each other, but with the general polity of the Church. We have long felt the need of such a digest. Uniformity in the administration of law in the church is all-important. Paul commands that "all things be done decently and in order." This direction given by the inspired apostle should be scrupulously observed, because it is a matter of infinite moment in all that concerns the Christian church. Decency and order in the administration of law, as well as the worship in the sanctuary, are to be observed with all possible care. The manner of performing an act is often of as much importance as the act itself. Great and lasting harm has frequently been done to individuals as well as to the church by the loose and improper manner in which the rules of discipline have been administered.

This manual, if carefully studied, will prove to be of great value to ministers and official members of the Church, upon whom in no small degree devolves the responsibility of administering the laws of the Church. By a proper use of the instructions and suggestions given in this manual mistakes will be avoided and harmony of administration secured. I therefore most cheerfully commend this book not only to ministers and those holding official positions in the Church, but to the members in general. All should read it with care.

Cases not unfrequently arise, to meet which no specific rule is given in our Book of Discipline. They grow out

of local circumstances, and are so complicated that they cannot be anticipated. Such cases require the application of principles contained in different rules of discipline. By a careful study of the comments given in this treatise upon the several rules in the Discipline, and the analogy of law, a correct solution to nearly all these complicated cases will be reached. The author of this manual is a painstaking writer, and with his well-known ability as a thinker I bespeak for this book a careful reading and a wide circulation. It comes to us at a time and under circumstances which indicate that the hand of Providence was in its conception and preparation.

J. WEAVER.

DAYTON, OHIO, July 10, 1895.

CHURCH MANUAL

OF THE

ADMINISTRATION OF THE DISCIPLINE.

CHAPTER I.

MEMBERS.

Section I.—Reception of Members.

1. IN the Church of the United Brethren in Christ the officiating minister is the constituted authority to receive suitable persons into church membership. At any meeting the pastor (minister officiating) may open the door of the church for the reception of members. Should any person present express a desire to become a member, the preacher officiating shall ask such person in the presence of the congregation questions 1, 2, 3, 4, and 5 of Discipline on "Reception of Members." If the applicant answer the questions in the affirmative, except the fifth ("if the answer to this be in the negative, then the applicant should be required to attend to the duty as soon as practicable"), and no valid objections be made by any member, the pastor shall extend the right hand of fellowship to such person as a member of our Church. Or where a church deems it advisable, the applicant may be referred to a committee, as per Discipline on "Reception of Members."

2. Membership in a church should not depend on a vote, and in every case where there is an objection to the reception of an applicant, the case should at once

be referred to a committee, where the objection may be heard. But in no case should the reception of a member be a subject of discussion in the presence of the local church. The ruling of the Board of Bishops in 1887 is thus: "When the name of a person is presented as an applicant for church membership, whether by letter or profession of faith, and objection is made to his reception, the matter should be referred to a committee for investigation." (Minutes of the Board of Bishops, p. 62.)

3. Persons in good standing in other evangelical churches, wishing membership with us, are received on their letters, provided they can answer in the affirmative the usual questions of Discipline on "Reception of Members." If no member objects to the reception of the applicant, the minister officiating may extend the right hand of fellowship to such person as a member of our Church. Should there be objections to such applicant's reception, then let the case be referred to a committee as above. However, certificates of good standing are not necessarily required, from the fact that some churches do not grant such, except to those who wish to unite with sister churches of their own denomination. But such persons should always declare to the churches of which they have been members their intention to withdraw before they unite elsewhere. Indeed, it would save much friction, and sometimes wounds that never heal, if all names of applicants were carefully canvassed by a judicious committee of the local church, the chairman of which should always be the pastor of the congregation.

4. Evangelical churches are those whose creed especially embraces the depravity of man, divinity and humanity of Christ, atonement, redemption, regeneration by the Holy Spirit, justification by faith, witness

of the Spirit, and future rewards and punishments; and whose communicants are practically Christian in life and character.

5. If a member of our Church has been tried and expelled according to the forms of disciplinary law, it would be maladministration for one of our ministers to receive him into church membership, unless he gave good evidence of true repentance and proper contrition for the offense for which he had been expelled.

6. A person truly seeking the Lord may be received under the watchcare of the Church.

(1) Such person may not be counted as a member of the Church.

(2) The pastor, by consent of the local church or the official board, may erase his name from the church register after personal but unsuccessful labor for his salvation; hence, (a) he is not entitled to a church trial; (b) he may not be arraigned for trial by the society.

(3) He is not entitled to a vote in the society, but is entitled to all the religious rights and privileges of the Church, such as attending all the means of grace, public and private.

(4) When he attains to a knowledge of his acceptance with God and can give satisfactory answers to the usual questions, he is to be recognized as a member of the Church, and entitled to all her privileges. (See Discipline on "Seekers.")

7. If a minister receives into the United Brethren Church a member contrary to the Discipline of the Church, said person is a member of the Church, notwithstanding, and may not be declared out of the Church by his class or quarterly conference, but the minister thus offending is answerable for the same to his conference.

8. A wise church government does not favor the

practice of a minister receiving into membership a person living on another minister's charge, yet established custom in some instances justifies it; especially where the geographical limits of charges are not well defined. Also circumstances may obtain in which, through mere prejudices, without anything tangible, one society may refuse to admit to membership a worthy person, which objections would be insufficient to prevent him from uniting with another; but where specific objections are presented by one or more responsible members from the society where the person lives to another society where he may wish to join, the person should not be received until satisfaction is rendered to the aggrieved society.

Section II.—Transfer and Dismission of Members.

1. A member moving from one charge to another ought to receive a certificate setting forth his standing in the society:

(1) By a majority vote of his class, signed by his pastor or class-leader. Bishops' ruling in 1882 (Minutes, p. 34): "In granting letters of dismissal from the church to a member, the majority of the class must be present, and then a majority of those voting is necessary to grant said letters."

(2) If he is not in reach of his class, any of our preachers may give said certificate.

(3) He is amenable to the class granting the certificate until he deposits it with some local church.

(4) He must deposit it with some other local church or return it to the class having granted it within eighteen months from the date of the certificate, after which time it is null.

(5) If he removes with a view not to return, and takes no letter, and makes no arrangement about his

membership, the preacher in charge may record opposite his name, "Removed without letter." Bishops' ruling in 1883 (Minutes, p. 41): "If a member of the Church remove from his society with a view not to return, and makes no arrangement as to his membership, the preacher in charge shall write opposite his name, 'Removed without letter.' "

2. Membership in a church should never be bound with a vow or pledge to continue for life. In truth, it is a mutual relation entered into between the church and the individual, and may be severed. However, a change of church relations ought not to be made on trifling grounds. But after prayerful consideration and investigation, where there is a change of opinions, change of views on doctrine and church polity, or for many other reasons, a change in church relations is admissible. In all such cases, where there is a desire to change, and disciplinary requirements are fulfilled, a certificate of dismissal should be given and signed as above. Bishops' ruling in 1882 (Minutes, p. 32): "A member or members of the Church asking for a certificate of dismissal or withdrawal from the Church, if such member or members retract before the certificate asked for be granted by the class, said member or members are not out of the Church. The above ruling holds also in the case of members of quarterly conference."

3. It is a requirement of the denomination that all its exhorters and preachers sustain a class relation to the Church also. This is clearly set forth in the Discipline in Chapter V. But a certificate of class membership is not necessary in the case of an annual conference preacher, to admit him into a class relation when he moves from one charge to another; his credentials are all-sufficient to admit him, so long as they are held in force by his conference. Bishops' ruling

in 1884 (Minutes, p. 49): "A member of annual conference wishing to change his membership from one class to another, is not required to obtain a certificate from the class of which he is a member; nor may a class reject a member of annual conference whose name is presented to it for membership, so long as his moral character is approved by his conference." (Discipline on "Membership of Preachers," p. 38.)

4. A church member who neglects the means of grace by absenting himself from the house of God, or who neglects his duties by failing or refusing to support the church as God has prospered him, does not thereby withdraw from the Church of the United Brethren in Christ, but is nevertheless amenable to it for disobedience to its order and rules of discipline.

5. A minister wishing to withdraw from the United Brethren Church must make known his desire to the conference of which he is a member. A certificate of good standing from his presiding elder or from his quarterly conference, or a letter of dismissal from his class,—any one of them or all of them do not take him out of the Church. He must withdraw through the body to which he is amenable and which has jurisdiction in his case. Bishops' ruling in 1883 (Minutes, p. 45): "An annual conference has original jurisdiction in the trial of its members. It alone has the authority to receive members into its body, and expel or dismiss therefrom."

CHAPTER II.

CONFERENCES.

Section I.—General Conference.

THE first General Conference of the Church of the United Brethren in Christ convened in Mount Pleasant, Pennsylvania, June 6, 1815. At this conference a book of discipline containing the doctrines and rules of the Church was formulated and adopted. Numerous conferences prior to this General Conference had been held, in the history of the organization; the first in the city of Baltimore, Maryland, in 1789; the second in York County, Pennsylvania, in 1791; the third in Frederick County, Maryland, in 1800, after which conferences were held annually in the East, and after 1810 also in the West. At a conference held in the State of Ohio in 1814, it was resolved to call a General Conference.

1. The General Conference is composed of elders and laymen elected as delegates by their respective annual conferences under the provision of the Constitution, Article I., Section 1.

2. Its sessions are quadrennial, and its delegates, ministerial and lay, deliberate and vote together as one body, yet the General Conference may order the vote to be taken by orders, but the concurrent vote of both orders is necessary to complete an action. (Article I., Sections 2 and 3, of Constitution.)

3. The bishops are the presiding officers of the General Conference, and at the same time are members *ex officio* of the body.

No one of the bishops is especially designated either by Constitution or law as president of the General Con-

ference, but the one who occupies the chair for the time being is the legal president, and the order in which they preside is usually determined by seniority in office. This, however, is only by a mutual arrangement among the bishops themselves.

4. The functions of the General Conference are both legislative and judicial;—

(1) Legislative, because “all ecclesiastical power . . . to enact or repeal any rule or rules of discipline is vested in” it.

(2) Judicial, because it is the last and the highest court of appeal known to the denomination.

5. The General Conference elects the bishops of the Church at each session, from the elders, throughout the denomination, of six years' standing, and defines their duties and assigns their charges. It also elects all other general officers of the Church.

6. It has power to review the records of the annual conferences, and see that the business of each is done in strict accord with the Discipline, and to approve or annul, as the case may require.

Section II.—Annual Conference.

The first conference in the history of the Church of the United Brethren in Christ convened in the city of Baltimore, Maryland, in the year A.D. 1789. There were present at that meeting the following ministers: William Otterbein, Martin Boehm, George A. Geeting, Adam Lehman, John Ernst, Henry Weidner, and Christian Newcomer.

1. An annual conference is composed of all the elders and licentiate preachers who hold membership in the conference, and one layman from each charge in the conference.

(1) These laymen are to be “elected by the quar-

terly conference, at the third or last session in the year."

(2) They have equal rights with the ministry of the conference, except that they may not vote (*a*) to receive a minister into the conference, (*b*) to expel a minister, or (*c*) to pass a minister in his course of reading.

2. The number and boundaries of the annual conferences are determined by the General Conference. (See Article I., Section 6, of Constitution.)

3. The annual conference is divided into presiding elder districts, circuits, missions, and stations by the annual conference itself. The circuits, missions, and stations shall not consist of any specific number of appointments, nor shall a presiding elder district consist of any definite number of charges, but the conference may change them from time to time, as it may deem best.

4. The boundaries of circuits and stations and the number of appointments of which each shall consist, are fixed by the annual conference. Hence, "no preacher shall dismiss any appointment" except by the consent of the quarterly conference, nor may he resign only a part of his charge. Ruling of the Bishops in 1880 (Minutes, p. 29): "A preacher cannot resign a part of his charge. If he cannot serve the charge, he must resign the whole." (Discipline, p. 85, "Dismissal of Appointments.")

5. While an annual conference is not legislative in its functions, yet "it may adopt rules for its own government not in conflict with the Discipline of the Church."

6. The president of the annual conference is one of the bishops of the Church. However, if a bishop be not present, the conference may elect a bishop *pro tem.*, whose acts shall be legal. If there be more than one bishop present at an annual conference, they may interchange in presiding and assist in all the duties of the chair, yet there is properly but one official president. A

bishop may not make a motion or vote in an annual conference, nor speak on controverted questions involved in the business of the conference.

7. All the preachers, whether licentiates or elders, are required to report in person or by letter to the annual conference and be examined on the disciplinary requirements of preachers.

8. The peculiar functions of the president of an annual conference are :

(1) The bishop must decide all questions of law involved in the proceedings of the conference, as well as questions of order. On questions of church law the conference may not overrule his decisions, and his rulings must be its basis of action. But the conference has recourse to an appeal from his decision either to the Board of Bishops or to the next General Conference. The appeal may be taken by the conference or by any member of the conference. But on questions of order an appeal may at once be taken to the house.

(2) If an annual conference refuses to adjourn when in the judgment of the bishop all the business of the conference prescribed in the Discipline is transacted, he may adjourn it ; but if an exception be taken to the adjournment, the exception must be entered upon the minutes of the conference.

(3) The president of an annual or quarterly conference may decline to entertain a motion, resolution, report, or paper which in his judgment does not relate to the business of the conference, or a motion for final adjournment before the work of the session is completed ; but he shall not at any time entertain a motion, resolution, or report of any kind which, if adopted, would be a violation of the Discipline or laws of the Church. But should the conference require the president

to do so, he shall have recorded in the minutes of the conference his refusal to entertain the motion, resolution, or report, together with his reasons for so doing. Also, should the conference dissent from the decision of the president on questions of church law, it has the right to have recorded its dissent on the minutes, but no discussion shall be had.

(4) Bishops' ruling in 1884 (Minutes, p. 50) in special cases: "A motion for the final adjournment of a quarterly or an annual conference before the regular business of the body is finished, is out of order and may not be entertained by the presiding officer." "The presiding officer of a quarterly or annual conference cannot prevent the passing of the moral or official character of its members, when a majority of the body is in favor of so doing."

9. The ministry of an annual conference consists of two orders, elders and licentiates, and are received:

(1) Through the quarterly conference. After having stood in that relation one or more conference years, the quarterly conference may recommend a preacher to annual conference, by which body he is examined. If he is not received by the annual conference, he sustains his former relation. A quarterly conference preacher should receive his recommendation to the annual conference for license to preach from his quarterly conference where he resides and preaches. If he has no charge, then he should receive it from the quarterly conference where he resides. (Bishops' rulings, 1892, Minutes, p. 77.) Persons divorced, except on scriptural grounds, may not be received.

(2) By transfer. A preacher moving from one conference to another must present a transfer from the former, signed by the presiding officer or secretary.

(3) A minister coming to us with a certificate of good

standing in the church in which he has held his membership or with a transfer from a conference, presbytery, or synod, and giving satisfaction to the conference of his agreement on doctrine, discipline, government, and usages of our Church, may be received.

(4) A licentiate preacher may receive ordination after a probation of three years. Yet in some special cases a licentiate may be presented for ordination at any time prior to a probation of three years, provided two-thirds of the elders present vote for the same. (See Discipline on "Ordination of Elders.")

(5) A licentiate preacher who has not been baptized is not a proper subject for ordination. Bishops' ruling, 1870 (Minutes, p. 1): "That in view of our Confession of Faith, which recognizes baptism as incumbent on all the children of God, we consider it inconsistent to ordain men to administer the ordinances of God's house who have not submitted to those ordinances themselves; and that we agree to conform our administration in the annual conferences to this view."

(6) Elders received from other churches are exempt from the laying on of hands, but are required to pass the examination required of applicants for elders' orders. (See Discipline on "Reception of Preachers from Other Churches.")

10. The transfer of a preacher may be rejected, but if received the preacher sustains the same relation in the conference that he did in the conference from which he was transferred, only at the pleasure of the conference receiving him. The rulings of the bishops on the force of transfer of preachers in 1875 (Minutes, p. 10) are as follows: "Preachers transferred from one annual conference to another may, for sufficient reasons, be rejected by the conference to which they have been transferred. Such ministers sustain the same relation

in the conference into which they are received that they did in the conference from which the transfer was taken, only at the pleasure of the conference receiving them." In 1878 (Minutes, p. 20): "A preacher holding a transfer from his conference must be received back into the conference on said transfer if presented within disciplinary time." In 1888 (Minutes, p. 67): "If a minister receives a transfer from his annual conference and said transfer be annulled before it is handed in elsewhere, he sustains his former relation to his conference."

11. A superannuated or supernumerary relation, or a transfer of a preacher, should take effect from the final adjournment of the conference session, and not from the particular time the vote is taken.

12. A superannuated or supernumerary or local preacher has all the rights, powers, and prerogatives of any other preacher of the same rank in his annual conference. He may serve on committees, vote on all questions, represent his conference in the General Conference, and perform any or all of the functions of any other member of his conference.

13. It would be maladministration for an annual conference to receive a preacher or elder who had been expelled or had informally withdrawn from one of the annual conferences of the Church of the United Brethren in Christ, without first having received the consent of the conference from which he had been dismissed. (See Discipline of 1893, p. 62, Sec. 6.)

14. A preacher or elder may not travel outside the bounds of his own conference more than two years unless he is engaged in general church work. At the expiration of two years he is required to take work in his own conference or transfer to the conference in which he is employed. (See Discipline of 1893 on "Preacher's Transfer," p. 63.)

15. The conference year commences when the appointments are announced in the annual conference, and continues until the announcing of the appointments at the next ensuing session.

Section III.—Quarterly Conference.

1. It is not definitely known when the quarterly conference idea was first introduced into our Church, but it was among the primitive ideas of the denomination, and at an early day took form in our church government. It seems to be an essential factor in the itinerant system. Three-quarters of a century ago the “quarterly meeting” was an occasion of no small interest to a United Brethren community.

2. The members of a quarterly conference are the presiding elder of the district, preacher in charge, and all properly recognized preachers, exhorters, leaders, class-stewards, the general steward, the church treasurer, trustees of meeting and parsonage houses, superintendents of Sabbath schools, and presidents of young people’s societies organized in harmony with the provisions of Discipline controlling the organization of such societies, when such officers are members of the Church of the United Brethren in Christ, who reside within the bounds of the circuit, station, or mission, or hold membership therein. The members of the quarterly conference “present at any regular meeting shall constitute a quorum for the transaction of business.” All members of the quarterly conference not under charges have an equal right to speak and vote, except on questions affecting their own personal standing. (Discipline of 1893, pp. 43, 44.)

3. The presiding elder of the district is the president of the quarterly conference; if he is not present, a presiding elder *pro tem.* shall be elected. Bishops’ ruling

in 1873 (Minutes, p. 1): "In the absence of the presiding elder of a district, has an elder, upon the invitation of one or more members of the church, a legal right to appoint and hold a quarterly conference? Answer, 'No.' The Discipline provides that in the absence of the presiding elder the quarterly conference shall elect a presiding elder *pro tem*."

4. A presiding elder may not, by virtue of his office, hold a quarterly conference on a district other than his own, unless elected presiding elder *pro tem*. His acts would be illegal. Bishops' ruling in 1883 (Minutes, p. 41): "If a presiding elder be called upon to hold a quarterly conference in a district other than his own, in the same or an adjoining conference, he must be elected presiding elder *pro tem*.; otherwise his acts are not legal."

5. The powers and functions of the quarterly conference as herein detailed are set forth in the Discipline of 1893, under Chapter V., Section 5.

(1) It elects its own secretary.

(2) It inquires into the moral and official character of its members.

(3) On stations, at the third quarterly conference it shall elect a church treasurer.

(4) It is required to enforce discipline in all the classes within its jurisdiction, but may not disorganize a class except as per Discipline. (Chapter V., Section 1, of Discipline, 1893.)

(5) It receives the reports of stewards and settles with the pastor.

(6) It hears and tries appeals, references, and complaints, but may not either suspend or expel one of its members prior to a committee trial.

(7) It has authority to grant license to preach or exhort, and to recommend quarterly conference preachers

to the annual conference for license to preach, and also to renew exhorter's and quarterly conference preacher's license annually, all of which must be done in accord with disciplinary regulations on the subject.

(8) The quarterly conference may grant a permanent license to a quarterly conference preacher who has completed the course of reading prescribed in the Discipline, or it may excuse from the course of reading a quarterly conference preacher who has attained to the years of fifty.

(9) It should appoint a general steward, at its last session in each year, for the charge, and also, in the case of circuits and missions, an estimating committee for the charge shall be appointed at the same time.

(10) The quarterly conference should inquire carefully into the condition of each Sabbath school on the charge and remove any superintendent who may prove to be unworthy or inefficient, as the Discipline requires.

6. The presiding elder must appoint the time of holding the quarterly conference, but the quarterly conference must appoint the place of meeting; but should the quarterly conference neglect or refuse to select the place, then the presiding elder and pastor of the charge must select it. Bishops' ruling of 1883 (Minutes, p. 45): "If a quarterly conference refuses or neglects to select a place for holding its next session, the presiding elder, in consultation with the preacher in charge, may select such place."

7. A quarterly conference may adjourn from time to time to finish any pending business; but it may not adjourn to a distant day to take up new business which belongs to a future quarterly conference. Bishops' rulings in 1883 (Minutes, p. 46): "A quarterly conference may adjourn before all its regular business is transacted to a time and place where it may meet to finish up its work."

8. The presiding elder may adjourn the quarterly conference over which he presides, when in his judgment all the regular business of the session prescribed by the Discipline has been transacted ; but if the conference takes exception to his adjourning it, the exception must be placed on the minutes. Bishops' ruling in 1884 (Minutes, p. 50): "When a quarterly conference refuses to adjourn after all the regular business has been finished, the presiding elder may adjourn said body."

9. The rulings of the presiding elder must be the basis of the actions of the quarterly conference. On questions of church law, it cannot overrule his decisions, but can record in its minutes its objections to his rulings, and take an appeal to the annual conference. Bishops' rulings: In 1879 (Minutes, p. 26): "A quarterly conference cannot overrule the decisions of a presiding elder on questions of church law. Its resource is an appeal to the constituted authorities of the Church, whose duty it is to decide law questions." Also, 1883 (Minutes, p. 46): "A quarterly conference cannot overrule the decisions of a presiding elder on church law, but may on parliamentary laws."

10. The minutes of the quarterly conference should be read and approved at the close of the session, but if this be forgotten or neglected, it does not vitiate the minutes. But they cannot be approved at a subsequent session. The unrecorded actions of a conference are of no authority. Bishops' ruling in 1884 (Minutes, p. 50): "The failure of a quarterly or an annual conference to approve its minutes does not make void the acts of the conference, but only shows neglect upon the part of the conference."

11. A member of a quarterly conference whose character is arrested by said conference may not be held in

arrest a second time for the same charges by a subsequent quarterly conference, unless his accusers can give a satisfactory reason why they did not prosecute his case. Bishops' ruling in 1874 (Minutes, p. 7): "When the character of a member of quarterly conference is arrested by said conference and his accusers do not take measures for his trial according to Discipline, he shall not be held in arrest by a subsequent quarterly conference unless his accusers be able to give to the conference satisfactory reasons why they did not prosecute the case."

12. The Discipline of the Church recognizes the fact that a person may be a member of at least two quarterly conferences at the same time, the one by residence, and the other by holding office. In all such cases such person or persons are amenable to the quarterly conference where they hold office only for their official conduct; for their moral, to the quarterly conference where they reside. Bishops' ruling in 1879 (Minutes, p. 25): "When persons are members of two quarterly conferences, the one by residence and the other by holding office, they are amenable to the latter for their official conduct only."

13. The following are the rulings of the Board of Bishops relative to the functions of a presiding elder in so far as he is connected with the quarterly conference as its president: In 1877 (Minutes, p. 16): "As to the right of a quarterly conference to vote whether the laws of the Church shall be obeyed or not, nobody in the Church has the right to say whether or not it will obey law. We are all bound to obedience. It is not in order, therefore, for a presiding elder to put such a question to the quarterly conference. Voting in case of that kind amounts to nothing." In 1883 (Minutes, p. 45): "A presiding elder may not leave the chair while his quarterly conference is in session without calling some one to the chair; and if he leave the room with the

chair vacant, the quarterly conference may elect a presiding elder *pro tem.*, who shall proceed with the business of the conference until he returns"; "When complaints are presented to the quarterly conference against the presiding elder, during the investigation he may not preside, but should call some one to the chair until the case is disposed of; but should he not call some one to the chair, the quarterly conference may elect a chairman *pro tem.*, who shall preside during the investigation. Nor may any member of a quarterly conference preside while complaints against himself are being investigated." In 1883 (Minutes, p. 46): "Should the quarterly conference refuse to pass the character of a presiding elder, he may proceed with the business of the conference, in that he is innocent in the eyes of the law until proved guilty." In 1883 (Minutes, p. 44): "When the character of a presiding elder has been arrested by a quarterly conference to which he is amenable, and charges formulated, the annual conference may not pass his character without first investigating said charges." In 1883 (Minutes, p. 47): "A presiding elder dissatisfied with the action of a quarterly conference may appeal to the annual conference the same as any other member of the quarterly conference." In 1877 (Minutes, p. 17): "As to the right of a presiding elder to call extra sessions of quarterly conference, as the Discipline empowers the presiding elder to appoint the quarterly conference, he may call extra sessions when he deems it to the interest of the church to do so."

14. Bishops' ruling in 1880 on the reading of the names of members delinquent in pastor's salary before the quarterly conference (Minutes, p. 29): "The Discipline does not require the reading before the quarterly conference of the names of members who pay or do

not pay to the support of the preacher; but it is the prerogative of the quarterly conference to order such reading where it is deemed advisable to do so."

Section IV.—Class.

1. It is not definitely known when and where the first class was organized in the history of our denomination, and who was its first leader, but it is highly probable that prayer- and class-meetings had their rise early in the beginning of our historic life.

2. A class may consist of five or more members. It elects its own leader, annually, from among the members of the class, or of some other class. This election shall be held immediately preceding the annual conference. But where a class for children is organized the pastor of the congregation shall appoint the leader.

3. While the Discipline of the Church makes it the duty of the pastor to "hold a meeting of the class and see that a class-leader is elected," yet such meeting may be held and election had when it is impracticable for the pastor to be present. Ruling of bishops, 1882 (Minutes, p. 33): "The election of class officers may be held in the absence of the preacher in charge when it is not convenient for him to be present at such election."

4. The Discipline does not recognize the office of assistant class-leader, but a member may be asked to assist the leader in the discharge of his duties; yet this would not constitute him a member of the quarterly conference, or of the official board. Bishops' ruling in 1886 (Minutes, p. 55): "Where a class elects a class-leader and an assistant, the leader only is a member of the quarterly conference."

5. When it is deemed advisable, a class may be divided by a committee elected for that purpose by the local church, consisting of the preacher in charge and one or

more members of the society. A class also may be abandoned when it becomes impracticable to keep up the organization. (Discipline of 1893, p. 39.)

6. Class officers are elected annually, and enter upon their term of office with the opening of the conference year and continue until its close. Bishops' ruling in 1877 (Minutes, p. 26): "Class officers commence their term of service with the conference year and continue till its close."

7. The report of the revision of the church records, whether by the official members of the class, or, on stations, by the official board, must be submitted to the class for approval or rejection. This must be done at least one month before the sitting of the annual conference, and no name shall be erased from the records until the disciplinary steps have been taken. (Discipline, 1893, p. 83.) Bishops' ruling in 1887 (Minutes, p. 63): "By official members of a class is meant the leader and steward of the class, and that the revision is to be submitted to the class for its approval."

8. It has been the earnest intent of the legislative department of the Church to so adjust its legislation that each member, however humble, should not only discharge his part of financial duty, but also have a voice in saying how much and in what way he will choose to pay. Hence, after the apportionment has been made to the class by the constituted authorities in the Discipline, the apportionment goes back to the class, whose duty it is, on the call of the leader or steward, to hold a meeting and appoint a committee to make a distribution of the apportionment to the members severally according to their ability, to be paid quarterly or weekly; but it is the privilege of each class to collect the amount apportioned to it by subscription or otherwise, as it may elect.

9. No other committee or board has any authority to make an assessment on the members of a class. The committee appointed, as per Discipline of 1893 (p. 47, Sec. 17), has the sole right to do so. Moreover, members dissatisfied with their assessment may appeal to the class for redress. Bishops' ruling in 1883 (Minutes, p. 47): "A member dissatisfied with his assessment made by the assessing committee may appeal to the class for redress."

Section V.—Class-Leaders.

1. The leader of a class should be an intelligent and devout Christian. He should be well versed in the Scriptures, and his life should be a worthy example to his class. Natural as well as acquired endowments are essential in a leader.

2. The duties of a class-leader are many and varied, and to the man of God a fruitful field of usefulness in the Church is here opened. It is his business:

(1) To meet his class in prayer- or class-meeting as often as practicable, speak to his members of their Christian life, and exhort them to unity and love. Also, he shall extend the privileges of his meetings to all well-disposed persons.

(2) He shall visit both the sick and delinquent members of his class and encourage them in the Christian life.

(3) He shall keep a record of his members, of the deaths, expulsions, and removals, in a book provided for that purpose, and report the condition of his class to his quarterly conference.

Thus the leader's duties are defined in the Discipline of 1893 (pp. 39, 40), and upon the full and faithful discharge of his duties depends in a high degree the spirit and power of religion in his class.

(4) It is made the further duty of the leader, in Discipline of 1893, page 34, under Section 3, to be the prosecutor of an offender who violates this Section 3, in case of a trial, but should the leader be the offender, the class-steward shall act as prosecutor. Bishops' ruling, 1890 (Minutes, p. 73): "In cases of trial of members for 'imprudent conduct, indulging in sinful temper or words, or disobedience to the order and Discipline of the Church,' if the leader refuses 'to act in behalf of the local church,' the quarterly conference having jurisdiction in the case shall appoint a prosecutor."

Section VI.—Stewards.

1. Our church law recognizes three classes of stewards, namely: a class-steward, a presiding elder steward, and a general church steward. The Discipline does not say how many stewards a class may have; its statement is, "one or more, who shall be chosen as provided" in Discipline of 1893, page 84.

(1) The steward or stewards are to be appointed by the pastor of the congregation, in connection with the leader and steward of each class, at the time the records are revised.

(2) If for any reason the appointments are not made at the time of the revision, they shall be made at the earliest possible subsequent meeting.

(3) The appointment of steward or stewards thus made must be submitted to the class for approval or rejection; if rejected by the class, another appointment must be made in like manner.

2. The duties of the class-steward are:

(1) To collect funds for the pastor's support quarterly or oftener.

(2) To keep an accurate account of the amount paid by each member of the class.

(3) To report the same with the name and amount to each quarterly conference or session of the official board.

(4) The steward shall provide the elements of the sacrament, securing only unfermented wine.

3. Presiding elder stewards, "one or more" from each class on the charge, may be appointed by the pastor, when and where it is deemed advisable to collect the presiding elder's salary, who shall report all moneys thus collected to the quarterly conference.

4. The general steward for the charge is appointed by the quarterly conference at its last session in each year. His duties are :

(1) To assist the class-steward in securing the pastor's salary. Bishops' ruling in 1879 (Minutes, p. 26) : "It is the duty of circuit stewards to visit the different classes on the charge as often as may be necessary, and assist by counsel and otherwise the class-stewards to secure the preacher's salary."

(2) To receive and audit the stewards' reports.

(3) He may also be the church treasurer.

5. These church officers, namely, class-leader, class-steward, presiding elder steward, general steward, and also superintendent of Sabbath school, are all amenable to the quarterly conference for their official actions, and may be dismissed from office for delinquency. Bishops' ruling in 1887 (Minutes, p. 62) : "In case of delinquency, as per Discipline, upon the part of a class-leader, a class-steward, a presiding elder steward, a general steward, or a superintendent of Sabbath school, the quarterly conference may dismiss him for said delinquency."

Section VII.—Official Board for Stations.

The official board is quite modern with us, and grew out of the complications and the necessities of station

work, as compared with circuit or mission work. Hence the slight difference in the powers of the officary of a station and that of a circuit or a mission, the former being more extended and invested with broader duties than the latter.

1. The members of the official board are the legal members of the quarterly conference.

2. The pastor of the charge is the president of the official board. In the president's absence a president *pro tem.* shall be elected in the person of one of the members.

3. It shall elect a secretary, who shall keep a record of all its actions.

4. The treasurer of the board, who may be the general steward of the charge, shall —

(1) Receive all moneys collected from the class-stewards or otherwise.

(2) He shall receipt for all moneys thus received.

(3) He shall pay out all moneys in his hands only as the official board may direct.

5. All subscriptions and moneys received and disbursed in the interest of the station must be reported to the official meeting as soon as possible by the persons intrusted with said money and subscriptions, whether trustees, stewards, the treasurer, or other persons.

6. This board is the estimating committee of the charge, unless ordered otherwise by the quarterly conference, and as such its duties are:

(1) To meet the pastor, as soon as practicable after the sitting of the annual conference, and make an estimate of the expenses of the station for the year: (a) pastor's salary; (b) presiding elder's salary; (c) sexton's hire; (d) cost of light and fuel; (e) insurance, and any other ordinary expenses incident to the year's account.

(2) It shall determine how these funds are to be secured: (*a*) whether by assessments or subscriptions, by weekly envelope collections or by the class-stewards or by both; (*b*) what per cent. is to be devoted to preacher's and presiding elder's salaries, and what per cent. to the current expenses of the charge.

(3) But it may not levy an assessment on the individual members of the charge; that is the right of the class committee only.

7. The official board must meet monthly, or oftener if needs be, and its records must be submitted to the quarterly conference for examination and approval or rejection.

8. While the Discipline does not require it, yet we believe it would be a wise regulation for the estimating committee on each charge to hold a preliminary meeting immediately preceding the sitting of the annual conference, and make an estimate of the expenses of the charge, including a good support of the preacher for the ensuing year, and what the charge will be able to pay towards those expenses, and send this estimate to the annual conference with the lay delegate, directed to the presiding elder of the district.

CHAPTER III.

MINISTERS.

Section I.—Bishops.

1. IN the Church of the United Brethren in Christ, a *bishop* is constituted solely by election, as provided by the Constitution and Discipline of the Church.

2 The bishops' duties are :

(1) To announce as soon as possible the number of delegates to which "each conference shall be entitled, as appearing from the statistics of the annual conferences at the end of the third year of the term."

(2) To arrange the time of holding of all the conferences, and to determine who shall preside at each conference.

(3) To preside over the conferences, and strictly examine into the moral and official character of the members of the annual conferences in the bounds of their districts, and insist that all the laws of the Church be faithfully observed.

(4) To assist in stationing the pastors and presiding elders, as per Discipline.

(5) To perform the right of ordination under disciplinary regulations.

(6) To hold annual meetings. They may meet oftener if need be, and decide questions of discipline and adopt measures of uniformity of administration. They may also appoint fast and thanksgiving seasons, to be observed by the denomination.

(7) A bishop, in conjunction with the Board of Missions, may organize a mission conference.

(8) He shall take a missionary collection and subscription at each of his conferences.

(9) The bishops shall devote as much time as is consistent with their other duties to the mission work.

(10) They shall look after the financial and educational interests of the Church.

(11) Each bishop shall publish annually, in the *Religious Telescope* and the *Fröhliche Botschafter*, a report of his district.

(12) The bishops shall arrange for the delivery of a suitable sermon to the preachers at each annual conference.

(13) The bishop last presiding at a conference is the superintendent of that conference for the ensuing year. (Discipline, 1893, p. 75.)

3. For the faithful discharge of his duties, a bishop is amenable to the Church, and cannot retain his office if he neglects to discharge them.

Section II.—Presiding Elders.

1. While it is quite probable that the office of presiding elder existed in the denomination as early as 1800, and perhaps prior to that date, yet it is quite certain that his duties were not specifically defined until 1815 or even a later date.

2. For the election, support, stationing, and duties of presiding elders, see Discipline of 1893, pages 68-70.

3. If, on account of death, resignation, suspension, or any other cause, a district be without a presiding elder, the bishop of the district shall appoint an elder to fill the vacancy until the ensuing annual conference.

4. A presiding elder may change the pastors in his district; only, however, in conjunction with two elders, preachers, or exhorters (one from each circuit).

5. In conjunction with the quarterly conference, a

presiding elder may dismiss a pastor for inefficiency or neglect of duty. (Discipline, 1893, pp. 7-11.)

6. The presiding elders of mission conferences or districts are required to make quarterly reports of the state of their missions within their jurisdictions to the corresponding secretary of the Missionary Society.

7. Should a charge be left without a pastor by the stationing committee, or should a charge become vacant during the interim of the sittings of the annual conference from any cause whatever, the presiding elder of the district shall appoint a pastor to said charge.

8. The following are the rulings of the Board of Bishops as to some of the functions and prerogatives of a presiding elder—what he may do and may not do:

(1) "That the presiding elder refused to act upon charges presented against an annual conference member when legally brought up. The presiding elder has not the right to suppress such charges at his own discretion, but is bound to give the parties a hearing. This is deemed to be the law in the case." (1877, Minutes, p. 18.)

(2) "A presiding elder, when generally regarded as a strong partisan, ought not sit as presiding officer on trial of a minister." (1879, Minutes, p. 26.)

(3) "A presiding elder may not prohibit a preacher in charge of a field of labor on his district from acting according to his judgment in administering the affairs of his charge. He may and should advise him." (1883, Minutes, p. 42.)

(4) "When a minister is accused or charges are preferred, the presiding elder may not receive testimony or pass sentence in the case before the accused has had a hearing." (1883, Minutes, p. 43.)

(5) "When a member of an annual conference is accused, the presiding elder may not suspend him within fifteen days, as per Discipline, or before the day

set for trial, unless he has proof that he (the accused) has neglected or refused to choose his committeeman." (1883, Minutes, p. 43.)

(6) "When a member of an annual conference is suspended by the presiding elder, said presiding elder may not lift the suspension, but the annual conference shall take up the case and dispose of it 'according to the judgment of the conference.'" (1883, Minutes, p. 44.)

(7) "A presiding elder is amenable only to the quarterly conference where the act is committed if committed on his own district. For acts committed outside of his own district he is amenable to the quarterly conference where he lives." (1882, Minutes, p. 35.)

Section III.—Preachers.

1. While the Discipline of the Church recognizes but two orders in our ministry, elders and unordained men, yet it provides for the division of annual conference preachers into classes :

(1) Local preachers. To this class belong all who have not been admitted to the itinerancy or have withdrawn or been dismissed from the itinerancy.

(2) Itinerant preachers. To this class belong all who have been received regularly into the itinerancy, and is composed of the three classes set forth in Discipline of 1893, page 65, namely, itinerant, superannuated, and supernumerary preachers. Hence, in order to be either a superannuated or supernumerary preacher, he must belong to the itinerancy.

2. But as it relates to the duties in general of the preachers in the Church of the United Brethren in Christ, they apply about alike to each, no difference to which class he belongs. The duties in brief are :

(1) To preach the word.

(2) To form classes.

- (3) To do the work of an evangelist.
- (4) To administer relief to the needy.
- (5) To strengthen the weak and direct the tempted.
- (6) To visit the sick.

(7) In a word, to lead the wicked and the worldly to a knowledge of Christ. It is the duty of all preachers, whether local or itinerant, to strive to enlarge the borders of Christ's kingdom, to spread scriptural holiness, and to report to their respective annual conferences the number of new appointments established.

3. (1) A preacher may not trespass by arbitrarily forming a charge within the limits of either a pastorate or presiding elder's district, nor may he receive compensation for labor performed on another preacher's charge without the consent of the preacher in charge. See Discipline of 1893, page 80; also, bishops' ruling in 1882 (Minutes, p. 34): "It is contrary to the letter and spirit of our Church Discipline for a preacher to establish or take up an appointment within the bounds of a circuit or station occupied by one of our preachers sent by the annual conference without his consent, even if they be called visiting sermons; and in case a minister in our Church should thus interfere, it is the duty of the presiding elder and quarterly conference to admonish said interfering brother minister to desist from such interference."

(2) Nor may any number of our church members arbitrarily form themselves into a separate church organization within the pastorate of one of our preachers and call a pastor. Bishops' ruling in 1887 (Minutes, p. 63): "In case a number of our church members arbitrarily form themselves into a separate church organization within the pastorate of one of our preachers, and employ a pastor, they are in a state of insubordination, and, if persisted in, it will be competent for the annual conference to declare them out of our Church."

Section IV.—Itinerants and Their Duties.

1. The term “itinerant” is applied to an annual conference preacher whose qualifications are as follows:

(1) He must offer himself to travel without reserve.

(2) He must labor two years under disciplinary regulations before he is eligible to the itinerancy.

(3) He must be received as an itinerant by a vote of two-thirds of the members of the conference.

2. The itinerants are assigned to their respective charges by the presiding bishop of the conference and the presiding elders of the past and present years; and the presiding elders are stationed by the bishop and two elders or preachers elected by ballot from each presiding elder's district. This report must be read at least six hours before final adjournment.

3. While any of our preachers, even quarterly conference preachers, may be assigned to a charge, yet the preference is given in the Discipline to the itinerants. The charges of a conference, in so far as it is practicable, must be supplied from the itinerant list. Bishops' ruling in 1883 (Minutes, p. 39): “An annual conference cannot by resolution prevent the stationing committee or presiding elder from employing ministers in its body on fields of labor who are in regular standing as itinerants. All such attempts upon the part of the conference are extra-judicial, and would come in conflict with the law of the Church, which provides that the stationing committee shall determine who shall be employed.”

4. Any preacher of the conference dissatisfied with the report of the stationing committee has the right of appeal to the annual conference. “If two-thirds grant the appeal, the decision is final.” But no preacher stationed can be changed without his consent, to accommodate him who has taken the appeal.

5. The first duty of an itinerant preacher is to take

the charge assigned him by his conference and to reside on it if at all practicable. Thus, as "preacher in charge," it is his duty: (1) to attend his appointments promptly, and to preach to the people; (2) to hold class- or prayer-meetings, and pay strict attention to the organizing and maintaining of young people's Christian societies; (3) under disciplinary regulations, to revise the church records and appoint class-stewards, and also to hold a meeting of the class and have a class-leader elected; (4) to preside at the trial of any of his members; (5) to be active in circulating all our Church literature and also to keep a record of the names of subscribers to our periodicals and the time of subscribing, at the different appointments, and to turn them over to his successor with the list of his appointments; (6) to make a report to each of his quarterly conferences of the condition of his work and the number of subscribers to our periodicals on his charge; (7) to secure a church record, in which to register all the appointments and classes on his charge, with the name of each member attached to his class, and to register the baptisms, marriages, deaths, and proceedings of church trials under disciplinary regulations, and also to report said record to the last quarterly conference of each year for approval or improvement; (8) to collect the annual amount apportioned to his charge for the support of the bishops and presiding elders, and all other conference assessments; (9) to hold a general missionary meeting at a convenient place on his charge and preach a missionary sermon; to appoint soliciting committees, who, in conjunction with himself, shall canvass the church and community and solicit funds for the Missionary Society, and to keep a list of the contributors' names and report the same to the conference, and also to establish monthly missionary prayer-meetings on his charge wherever practicable;

(10) to give as much time as possible to visiting the families under his charge, to pay strict attention to the young members under his care, and to direct the attention of his people to the vital importance of family government and Christian training.

6. The question, Who is the preacher in charge and how constituted? is not unfrequently asked. A competent answer to this question would be: The preacher in charge is one who has been assigned to a field of labor by the regularly constituted authorities of the Church whose duties are to make such assignments under disciplinary regulations. He may be an elder, a licentiate preacher, or a quarterly conference preacher; any one thus appointed possesses full and equal authority as "preacher in charge." Bishops' ruling of 1895: "The preacher who is assigned to a circuit, mission, or station, by the stationing committee of an annual conference or the presiding elder of the district under the provisions of the Discipline, is the preacher in charge of the field to which he has been thus assigned, without the formalities of an installation."

7. Baptism and the Lord's Supper are recognized as the sacraments of the Christian church, and their observance is incumbent upon all Christians, but the mode of baptism and the manner of observing the Lord's Supper are always to be left to the conscience of the individual. In our Book of Discipline only ordained elders are recognized as proper persons to administer these sacraments, but no one of our elders is required to administer them in a manner to which he is conscientiously opposed. Bishops' ruling in 1880 (Minutes, p. 30): "A minister is not required to administer the ordinance of Christian baptism in a mode to which he is conscientiously opposed."

8. The pastor is the spiritual guide and teacher of the church to which he ministers. While he has no priestly right to deprive his people of the privilege and duty of judgment and liberty of deciding all moral questions, he must faithfully present the great governing principles as taught by Christ, and urge the duty of individual application. Christianity includes morality. Christian citizenship does not relieve any one from his duty to the state. Every pastor should preach at least once each year on each of the following subjects:

- (1) "Temperance."
- (2) "Social Purity."
- (3) "The Family."
- (4) "The Sunday School."
- (5) "The Duty of the Christian Citizen."
- (6) "Missions: Home and Foreign."
- (7) "Christian Giving."
- (8) "Moral Reform."
- (9) "Young People's Work."
- (10) "Prayer."
- (11) "Education."

Section V.—Ministers' Salaries.

"The labourer is worthy of his hire." Compensation is a matter of vital importance in all departments of labor; hence, on this subject the Church has wisely legislated. In the early history of the denomination the salaries of ministers were fixed by disciplinary regulations, but that state of things has wisely passed away.

1. The salaries of the bishops are fixed by the General Conference.

2. The salaries of the presiding elders are determined by the respective annual conferences.

3. The salaries of missionaries employed by the Board of Missions are fixed by that Board.

4. The salary of a pastor shall be the amount agreed upon between him and the quarterly conference of the charge to which he is sent. When there is a parsonage on the charge, or a house rented for a parsonage by the charge, the pastor shall give credit to his field on salary to the amount of the rent of said parsonage or house rented. If the pastor does not live in the parsonage, he is entitled to the rent, but the charge is entitled to credit in salary paid to the amount of the rent, and must be so reported.

5. Annual conferences must provide for the necessary wants of their superannuated preachers, and the widows and orphans of their deceased ministers.

6. Each charge shall, at its own expense, provide a house and move the preacher sent by the annual conference.

7. Should it occur that the preacher in charge cannot serve the circuit, mission, or station to which he has been assigned for the amount of compensation it is able and willing to pay him, he shall resign the charge. He may not refuse to serve the congregation, and at the same time refuse to resign the charge. Bishops' ruling in 1879 (Minutes, p. 27): "When a preacher cannot serve a charge for what the people are willing and able to pay him, it is his duty to resign the charge. If he refuses to preach for them and also to resign, it is the duty of the presiding elder and quarterly conference to take such action as they may think best for the interests of the work."

8. Sometimes it becomes necessary for a pastor to resign his charge. In all such cases the pastor "must first inform his presiding elder of his intention in writing"; and, as a rule, it should be with the consent of his official board or quarterly conference. A resignation of a pastor during the conference year should not obtain

except for the very best of reasons. Touching the compensation of a resigning pastor, the bishops have made the following ruling: "A pastor in charge of a field of labor, resigning said field, is entitled to support in proportion to the time served and the work done, to be determined by the quarterly conference of that field." (1892, Minutes, p. 77.)

CHAPTER IV.

CHURCH TRIALS.

Section I.—Trial of Members.

I. (1) NO SUBJECT is more vital to the pastor and to the church than the trial of church members. Having the moral and religious oversight of his congregation, the pastor becomes the spiritual father to each member of his pastorate. Men go wrong, sometimes, in the church as well as out of it, and hence to discipline becomes a necessity. To faithfully exhort, to administer needed reproof, to restrain the rash, to protect the innocent, and reclaim the erring, all of which belong to the duties of the pastor, cannot always be done without exciting the anger and inspiring the hatred of offending brethren.

(2) While our civil constitution guarantees "freedom to worship God" to all her citizens, yet civil law recognizes the authority of ecclesiastical law and its right to enforce its requirements upon those who have subscribed to its covenant vows. While the church does not assume to inflict any civil disability or impose any pecuniary fine for the most aggravating violations of her covenant vows, yet her right to inquire into the conduct of her members, and to discipline and even to pass votes of expulsion, and to record her proceedings against those who have violated their covenant relations, has been fully and repeatedly established by the highest civil authority. But the civil tribunal requires that the proceedings against an offending member be in strict

accord with the usages of the denomination, and conducted in good faith without malice.

(3) It is a well-established principle in our church government that no member in full fellowship can be dropped or expelled by the preacher in charge. Indeed, a member accused must be tried by a committee, created under disciplinary regulations, and declared in due form to be guilty of the violation of some scriptural or moral principle, or of some covenant vow, before he can be dropped or expelled from our Church, and the action must be had by the local church or the official board. It is not enough to know that the accused member is guilty of the violation of the rules of the Church; it must be formally proved, before the body having original jurisdiction in the case can remove the member. Bishops' ruling in 1887 (Minutes, p. 63): "A member of the Church who violates any general rule of the Church cannot be expelled before an investigation is had by the class or a select committee thereof." Bishops' ruling in 1882 (Minutes, p. 35): "In case of a trial of members accused of trespass or immoral conduct, etc., by a committee, the report of said committee must be submitted to the local church or the official board for ratification, and thereby acquit or expel the accused, as the case may be."

2. Chairman of committee of trial.

(1) The preacher in charge is the chairman in case of trial of any of his members, whether for trespass, immoral conduct, disobedience to the order of the Church, or disputes between members. But in any case, "should the preacher deem it best to do so, an elder may be chosen as chairman" by the quarterly conference. Indeed, no person who is generally regarded as a strong partisan should sit as chairman in any church trial. Bishops' ruling in 1879 (Minutes, p. 26):

“A presiding elder when generally regarded as a strong partisan, ought not to sit as presiding officer on trial of a minister.”

(2) When a member accused is brought before a committee of trial, the Discipline requires the local church or the official board to pronounce him expelled, when the committee of trial has found him guilty of the charges alleged, unless there be due humiliation.

(3) It is not at all proper for the chairman of a trial of a member or a preacher, whether by a committee or by conference, or in case of appeal, to deliver a charge to the committee of trial, thereby reviewing the evidence or in any way explaining the case.

3. Complaints.

(1) It is the duty of Christians to hold sacred the reputations of their brethren. Hence, when reports charge a member with crime, prudence dictates that the pastor or a committee be appointed to visit the accused and ascertain the grounds of the complaints. This should always be done before any other action be taken. In this way difficulties may be adjusted and the feelings of the accused and his friends not mortified. If the accusations are found to be false, the committee is in a position to state facts and relieve the injured brother, and thus the Church shows her care for the reputation of her members, and at the same time protects her own character.

(2) While it is an error on the merest private rumor to rush hastily into trial, yet to take no notice of complaints except such as are presented in due form would be to neglect the greater number of those cases needing special attention. Hence, a bill of charges should not be formulated on mere rumor, or on a complaint “that there is probable cause to suspect” that a brother is guilty of crime, or on a report of one whose testimony

would not be received as evidence in an ecclesiastical court, unless there is circumstantial evidence to support the report.

(3) Crimes committed by the accused which antedate his church membership are not indictable, but any crime committed during his church membership is indictable; and charges of immorality against a minister should not be restricted to the period of his ministry, but may extend to any date during his church membership.

(4) A complaint is not destroyed and rendered void because the authorities constituted by the Discipline have failed to bring the accused to an account in due time. The indictable character of an act does not depend upon the administrators of law, but upon whether it is a violation of God's law and covenant vows.

(5) Complaints against an accessory to crime are subject to the same proceedings in every respect as if he were charged with being principal in the crime.

(6) A bill of charges should be formulated in the following order:

(a) A brief statement of the charges.

(b) The specifications by which the charges are sustained.

For example—

I. Charge—Falsehood.

1. Specification—In stating to M—— on the 3d of May, etc.
2. Specification—
3. Specification—

II. Charge—Theft.

1. Specification—In taking, on the 1st of January, etc.
2. Specification—
3. Specification—

(7) Thus every charge should be definitely stated, and the specifications properly arranged under each charge, for the following reasons :

(a) That the accused may know definitely with what he is charged.

(b) That the court may the better determine whether the facts constitute an offense, and render the award accordingly.

(c) That the judgment rendered may be a bar to future prosecution for the same offense.

(8) Each charge must contain an offense which if proved, independent of mitigating circumstances, would merit a penalty of church law, and the bill of charges should be so arranged that every specification, if sustained, would sustain the charge under which it is arranged ; that is, if the charge be immorality, no specification should be arranged under it that would involve only imprudence ; and if the charge be imprudent conduct, no specification should be given that involves immorality. Indeed, no specification should be given that involves an offense higher than is found in the bill of charges.

(9) A bill of charges should be set forth in the plainest language possible, and a multiplicity of charges and specifications should be avoided. Not infrequently the ends of justice are defeated by trying to prove too much.

(10) Two distinct offenses should not be included in one charge unless their associations at the time of committal make the one involve the other ; nor should a specification set forth more than that one averment of the offense expressed in the charge. The statements should be in direct language—the accused did “so” and “so,” or said “so” and “so.” Also, complaints charging the accused of crime should, as far as possible, give

date and place where the offense was committed; yet there may be offenses which would not admit of so specific statements, but nevertheless are just grounds for charges.

(11) Charges and specifications must be so carefully drawn that the accused may, without doubt, understand from the nature of the complaint the real state of the case and what he must do to establish his innocence. Hence, the error of a name, or some unimportant statement in the bill of charges, is not sufficient to defeat the ends of justice. In all such cases let the prosecutor ask the court, and let the privilege be granted, to correct the error where it will not infringe upon the rights of the accused.

(12) A person not a member of the Church may not sign a bill of charges, but it must be signed by some member of the Church. Bishops' ruling in 1875 (Minutes, p. 10): "A person not connected with the Church may not prefer a charge against a member, but may enter complaint to another member and be a witness in case of trial."

(13) It is a general principle, universally recognized in civil jurisprudence, that a judge shall act as neither counsel nor attorney, nor in any way advise or assist a party in a case which will come before him for adjudication, and we believe it to be good ecclesiastical law that no presiding elder should sign a bill of charges against a preacher that must be tried before him, nor should a preacher in charge sign a bill against one of his members, but in case he should do so, he should be regarded as disqualified to sit as chairman of the trial, and the quarterly conference should appoint an elder to preside in the case.

(14) In all cases where a number of persons are accused of being implicated in a crime, charges and

specifications should be made in each case, and the persons tried separately.

(15) A copy of the bill of charges must be given to every person accused, and sufficient time granted him before the trial to prepare his defense.

(16) If the accused cannot be found, a copy of the bill of charges and specifications, duly signed and left at his usual residence, should be regarded as a legal citation for trial.

4. Select committee.

(1) Our Church Discipline requires that a member accused, if the preliminary steps set forth in the Discipline are not successful in reclaiming him, be brought for trial before the local church, his class, or a select committee. The committee of trial must consist of members in regular standing in the Church, and, if deemed best, may be chosen from a class or classes other than the one to which the accused belongs, and ought not to be members of the quarterly conference; so that, in case of an appeal to the quarterly conference, a new tribunal may decide on the merits of the case.

(2) If the trial is before the local church, all the members in full and regular standing in the local church are entitled to vote.

(3) If the trial is before the class, all the members in regular standing in the class are entitled to vote.

(4) But if the trial is by committee, then the accused shall choose his committeeman, and the prosecutor choose a second, and these two choose a third member.

(a) But the right of challenge obtains to the parties. Bishops' ruling in 1877 (Minutes, p. 17): "As to the right to challenge members on a committee, we believe that there may exist circumstances in which it would be improper for an individual to serve on a committee, and therefore the right to challenge exists. As there is no

person or body of persons in the Church specifically named in the Discipline to determine whether such circumstances exist or not in individual cases, it is proper for the quarterly conference, and not the presiding elder, to so determine."

(*b*) If the charge be trespass, and the accused will not heed his brother and will not hear "one or two more" who may accompany his brother, and it then be told to the church, and he refuses to hear it, he shall be expelled by the local church or official board, but not until a committee of trial has pronounced him guilty. Bishops' ruling in 1879 (Minutes, p. 25): "A member of the Church who violates one of the general rules—for instance, refuses to pay to the support of the preacher—cannot be expelled before an investigation by the class or a select committee thereof."

(*c*) If the accusation be immorality, and the visiting committee appointed by "the class or official board" be "unsuccessful" in reclaiming the accused and "the guilt be denied," "he shall be tried by the class to which he belongs, or a committee thereof, chosen" as per Discipline; "if found guilty," he "shall be expelled, by a vote of the local church or official board, unless satisfaction be given." If it is deemed best, the committee of trial may be chosen from some class or classes other than the one to which the accused belongs.

(*d*) If the charge be "disobedience to the order of the Church," the preacher in charge or leader shall give private reproof to the accused, and if he is thus reclaimed further action is unnecessary. On a second offense let one or two faithful members accompany the preacher in charge or the leader; but if there be a third offense, then let the case be brought before the local church, or class, or a select committee; if there be no satisfactory humiliation, he shall be expelled by a vote of the local church or

official board. But in this case expulsion can obtain only when the accused pleads guilty to the accusation and refuses to humble himself before God and the church. But should the accused deny the charges or guilt and ask for a trial, and there be a reasonable doubt of his guilt, he shall be tried by a committee, chosen as the committee is chosen in case of immorality. Should he be found guilty, he shall be expelled as above. In a trial under this clause the class-leader is to act for the local church ; should, however, the class-leader be the accused, the class-steward shall act as prosecutor. See bishops' ruling in 1890 (Minutes, p. 73) as quoted above in Chapter II., Section V.

(*e*) But where disputes occur between members or preachers, it is the duty of the preacher who is informed of the difficulty to inquire into the case, and, if necessary, recommend to the parties a reference to a committee of arbitration, chosen by the contending parties, each selecting an arbiter and these two choosing a third. These three are to decide. But should either of the parties be dissatisfied with the decision of the committee of arbitration, he may appeal to the next quarterly conference for a second arbitration, where each party shall choose two arbiters, and these four a fifth, a decision of a majority of whom shall be final. "Any member refusing to abide by this decision shall be expelled" by the local church or the official board "without further trial."

(5) In either of the foregoing cases,—that is, of trespass, of immoral conduct, of disobedience to the order of the Church, or of disputes,—

(*a*) If the person or persons appointed according to Discipline refuse or neglect to act, the quarterly conference shall appoint a person or persons who will execute the rule of the Church.

(b) Or if in any one of the foregoing cases the accused should fail, refuse, or neglect to choose a committeeman, the quarterly conference shall appoint one for the accused, that the trial may proceed.

(c) If in any of the above cases the two committeemen chosen should fail or neglect to choose a third man, the quarterly conference shall appoint said third man, that the rule of the Church be enforced.

(d) Or, in case of disputes, "if either or both disputants refuse to choose an arbiter, the quarterly conference shall appoint the first and second, and these two a third, who shall hear the case and decide."

(6) In selecting a committee of trial, men of such acknowledged virtue, intelligence, and integrity should be chosen that their decision would command the respect both of the church and of the world. Men may be sincere and upright, and yet not possessed of a capacity to weigh evidence and make up a correct judgment. The decision of the committee not only may affect the destiny of the accused, but may bring peace to the congregation or break it into fragments. The weight of testimony is a vital matter, and belongs exclusively to the committee of trial. Chief Justice Pennington says: "The circumstances of the case, the probable or improbable nature of the facts detailed, the character of the witness, the manner of his giving testimony, must all be taken into consideration, and ought, after being duly weighed, to carry conviction to the minds of the jury before they give it [the testimony] an effect by their verdict. Should a witness relate a fact which, from its improbable nature, or from the badness of the character of the witness, taken together with the circumstances in the case, on due consideration does not carry a belief of the fact home to the minds of the jury, but, on the other hand, they believe what the witness

has related is false,—in that case what he has said is no evidence to them, and they are not bound to give any weight to it ; but, on the contrary, if they act upon it, or rather make up their verdict upon it, such conduct is a departure from their duty, and little short of a violation of their oath.”

(7) What the committee may know in the case of the accused, outside of what is proved, must not be taken into account in making up its decision. Important facts, if known to any member of the committee, should have been given in testimony.

(8) In making up judgment,

(a) The committee should determine whether the specifications have been proved ; also,

(b) Whether the specifications thus sustained prove the charge ; for it might occur that every specification might be sustained, and yet the charge not be proved.

(c) The question of guilt rests with the decision of the committee. In case the charge is immorality, it is to decide not only that the charge has been proved, but what is the degree of the guilt—first or second degree. They must take into the account, also, palliating circumstances, if any, modifying the guilt ; whether there is penitence upon the part of the accused and proper humiliation, and what shall be the penalty.

(d) The verdict of the committee should always be in writing,—never verbal,—and signed by all the members of the committee who approve it. In church trials a majority of the committee is competent to render a decision. The chairman of the committee, together with the written documents, etc., presented in the trial, should be with the committee while making up its verdict. Yet the responsibility of the decision rests exclusively upon the committee. A judicious chairman will not, under any circumstances, express his opinion on the

case to any person, either before the trial, during the trial, or while the judgment of the committee is being made up and signed. Hence, although the chairman of the committee, as pastor of the accused, should be present, yet under no circumstances should he attempt to balance the testimony, draw inferences, determine the credibility of witnesses, or weigh the probabilities in the case; that is the committee's duty, not his, even if the parties request him to do so.

(*e*) If the language used in the bill of charges is susceptible of a double meaning, the committee of trial must determine in what sense it is used.

5. Order of trial. Church trials should "be conducted in a consistent Christian manner, without the employment of magistrates and attorneys to administer oaths and conduct investigations."

(1) A correct record of all trials must be kept in a book and deposited with the class-leader for future reference. Hence, the chairman of a trial should appoint a secretary to keep a correct record of the proceedings of the trial. It is his duty also to conduct the religious services of the trial, to read the names of the committee of trial and counsel of parties, to read the charges and specifications to the accused, to decide who are competent witnesses and whether documents presented are admissible in the case, and to decide all questions of law relating to the trial in hand. If either party is dissatisfied with the result of the trial, he may take an appeal to the next sitting of the quarterly conference by giving notice in writing to the preacher in charge or the secretary within thirty days after the trial. The dissatisfaction may be, (*a*) on the question of law as ruled by the chairman; (*b*) maladministration of the chairman; (*c*) general dissatisfaction with the result of the trial.

(2) The order of procedure in conducting a trial should be as follows:

- (a) Reading the charges and specifications to the accused.
- (b) Demanding his reply to the charges.
- (c) The plaintiff calls and examines his witnesses.
- (d) Cross-examination of same witnesses by the accused.
- (e) The defendant calls and examines his witnesses.
- (f) Cross-examination by the accuser of the accused's witnesses.
- (g) Rebutting testimony of the plaintiff.
- (h) Rebutting testimony of the defendant.
- (i) Closing arguments.
 - a) By the plaintiff.
 - b) By the defendant.
 - c) By the plaintiff.
- (j) Verdict by the committee of trial.
- (k) Acquittal or expulsion by the local church or official board.

(3) If the accused pleads guilty to the charge, no further testimony will be introduced. The case is to be submitted at once to the committee of trial. But should the accused refuse to answer or answer evasively in point of law it is regarded as pleading not guilty, and the trial must proceed on that basis. Bishops' ruling in 1885 (Minutes, p. 53): "What shall be done in case a preacher, elder, or bishop is charged with immorality, trespass, or imprudent conduct, and pleads guilty to the charges preferred to the committee of investigation or to the prosecutor in the case? *Ans.* He shall be suspended by the committee of trial, if such committee has been constituted. But in the event that no committee has been constituted, or, if constituted, refuses to suspend

the accused, in such case his presiding elder shall suspend him."

(4) That "no man shall be put in jeopardy a second time for the same offense" is equally as good ecclesiastical as civil law; hence, an accused member cannot be held to answer to a second indictment on the same charge upon which he has been duly tried and acquitted by the court having original jurisdiction in the case. To illustrate: If an annual conference preacher be charged, and duly tried according to Discipline, and acquitted, he cannot be held in arrest a second time on the same charge. Bishops' ruling in 1876 (Minutes, p. 13): "When accusations are brought against a member of annual conference, and the accusers have had a fair opportunity to present their charges and adduce their testimony, and the accused has been acquitted, his character cannot be arrested by a subsequent quarterly conference upon the same charges." Bishops' ruling in 1879 (Minutes, p. 27): "When an annual conference has appointed a committee to investigate a case of complaint and they find no cause for action, another party cannot arraign the person and have a trial on the same charges. They can enter a protest to the passage of his character in the quarterly conference, to keep it open for complaint at the next annual conference. This protest will not, however, affect the Christian and ministerial standing of the person complained of."

(5) A person having united with the Church as a seeker is not a subject of church trial, but his name may be dropped. But should he for a number of years enjoy all the rights and privileges of a member of the Church in full standing, notwithstanding he may not have been formally received into full membership, he is a subject of discipline and church trial, and may not

plead before a committee of trial that he was not formally received, and is therefore exempt from trial.

(6) If the accused has any special matter to plead as a bar to the proceedings of the trial, he shall present it at the opening of the trial.

(7) Charges and specifications may be amended at the opening of the trial, but no amendment whatever can be admitted in the progress of the trial that will in any way change the issue of the case. Also, no new charge or specification can be admitted during the progress of the trial, but a charge or specification may be withdrawn at any time before the decision is rendered. Even a fact stated but not vital to the complaint need not be proved and may be rejected.

(8) When charges are preferred against a member, the chairman of the committee of trial may not suppress or strike from the bill of charges any one charge or specification that is actionable under our Book of Discipline, but the court having original jurisdiction in the case may dismiss the whole or any part of the bill.

(9) In the case of absence of an important witness or witnesses on either side, or on the introduction of evidence not at all anticipated by a party, the trial may be adjourned to some suitable time, at the discretion of the chairman, when all the witnesses can be present.

(10) The necessity of a formal trial is not precluded by the evasion of a trial by the accused by absence or by not requesting any one to appear in his stead after due notice has been served. In such case the chairman of the committee of trial should appoint competent counsel to represent the accused, and all the evidence should be adduced in due form before the committee, just as though the accused were present. The committee should then render its verdict, for in no case shall expulsion obtain

before a verdict of guilt is rendered. The committee and not the chairman must decide when a member evades trial.

(11) In all church trials the trial must be restricted to the particular charge set forth in the bill against the accused. Should he be proved guilty of a different crime than the one set forth in the bill of charges, he cannot be held to answer to it; but a new bill of charges and specifications may be formed, and he be requested to answer to the charge.

(12) If a trial has proceeded until the accuser has introduced his testimony, the case may not then be dismissed without his consent.

(13) In the case of trial the accused may select his own counsel; but the counsel chosen must be a member in good standing in our own Church. But should he prefer not to select his own counsel, and ask the court to furnish the needed assistance, every effort should be made to secure him good counsel, that he may have a fair and impartial trial.

(14) Church trials should not be conducted before the public congregation. Only those parties summoned should be present; at all events, none should be present who are not members of the Church.

(15) Any matters of trial once spread upon the records of trial may not be taken therefrom without the consent of both parties.

(16) The course of procedure of trial is the same, whether it be by the local church, or the class, or a select committee.

6. Laws of evidence.

(1) The utility of a knowledge of the laws of evidence, as established by the civil courts, is of vital importance to the administrator of ecclesiastical law, from the fact that a church trial and its verdict under

certain circumstances may be reviewed by a civil court. Hence, the bishops' ruling on evidence in 1882 (Minutes, p. 35) is: "All testimony introduced as evidence into our church courts or trials must be taken strictly as per the laws of evidence by the civil courts, and testimony so taken may be introduced."

(2) The following are some of the principles which stand connected with the laws of evidence :

(a) The evidence must be in accord with the bill of charges and restricted to the case at issue.

(b) If the substance of the bill of charges is proved, it is sufficient. Thus, if the charge be falsehood, and the specification set forth two instances, if one of them is proved the charge is sustained.

(c) The burden of proof rests with the affirmative of an issue.

(d) The proving of an *alibi* by the defense is sufficient.

(e) The strongest evidence of which the case is susceptible should be produced.

(f) Oral testimony cannot be substituted for documentary evidence, when such evidence can be produced.

(g) Hearsay testimony is utterly insufficient to establish a specific fact which may be proved by living witnesses.

7. Witnesses.

(1) The rule of our Church as to the indictment of an elder is based on I. Tim. 5: 19 as interpreted by the Board of Bishops in 1875 (Minutes, p. 9): "An accusation cannot be preferred against an elder but 'before two or three witnesses'; understanding that one positive witness with other corroborative testimony meets that clause of Discipline." Roman law required two witnesses as the foundation of a decree; our courts require but one, if there is strong corroborative testimony. Our

ecclesiastical courts should require evidence no less strong to secure a verdict of guilt than is required by our civil courts.

(2) The accused should always have the privilege of testifying, and the committee of trial determines the weight or merit of the testimony in the case. This is the law in many of the States at the present time, both in civil and in criminal cases.

(3) In ecclesiastical courts, husband and wife should be allowed to testify for or against each other, notwithstanding common law will not allow it in a case in which one of them is a party.

(4) Persons of unsound mind are not competent witnesses; nor are persons who have rendered themselves unworthy of belief by perjury, forgery, etc. Such witnesses may be impeached.

(5) Persons of honor and veracity, yet not members of any religious order, are competent witnesses.

(6) The chairman of the committee of trial must determine the competency of witnesses, but the committee must determine the weight of their testimony.

(7) If the preacher in charge or the presiding elder, as the case may be, is to be an important witness in the trial, it would be well for him not to sit as chairman of the trial. In civil courts, the same person cannot be judge and witness.

8. Examination of witnesses.

(1) The chairman of the committee of trial may order the examination of witnesses out of the hearing of each other.

(2) The witness should be called upon to state what he knows about the case in hand, and a record of his testimony should be taken and then read to him, and if need be he can make any correction. This method will secure accuracy in the record.

(3) In the direct examination, which always comes first by the party introducing the witness, leading questions are not allowed ; but in the cross-examination they are. Where a witness is unwilling to testify or has omitted to state from want of recollection, leading questions may be permitted at the discretion of the chairman.

(4) A witness may support his memory by a memorandum, but he must not have his testimony written and read it in court.

(5) As a rule, the evidence of a witness must be limited to facts within his own knowledge. Yet cases may arise where his opinion may be called for, as in the case of an expert.

(6) Exceptions to evidence must be made at the time when it is taken.

(7) The chairman of the committee of trial should carefully avoid bias in favor of either party, yet if no counsel appears for prosecutor he should put such questions as will elicit the truth.

(8) In the course of the examination of a witness any member of the committee may ask a question which he deems necessary to elicit the truth in the case.

(9) The administering of oaths to witnesses in our church trials is forbidden in our Discipline.

(10) A witness may be impeached:

(a) By proving that he is generally known as a man who cannot be relied on for veracity.

(b) By proving the facts stated by him to be untrue by a number of responsible witnesses.

In impeaching a witness, testimony showing him to be a man of general immoral character is not admissible ; the testimony must relate to his veracity, and only that. Also, until a witness is impeached, testimony to prove his good moral character is wholly inadmissible. A

member in good standing of the Church of the United Brethren in Christ cannot be impeached in its courts, but his statements may, however, be proved to be incorrect.

(11) As to the taking of depositions of witnesses who cannot, or who refuse to be, present at the time of trial, our Discipline does not state who, in such cases, shall take the depositions, but by parity of reasoning the chairman of the committee of trial is, either in person or by proxy, the proper person to do so. If the chairman cannot take the deposition in person, let him appoint a preacher who is a member of the annual conference in the bounds of which the witness resides, or nearest to which the witness resides; provided, that in every case sufficient notice has been given to the adverse party of the time and place of taking said deposition. The hour and place of taking the testimony must be plainly stated in the notice, and it must be delivered to the party in person or left at his usual place of residence—not merely sent to his post-office. A week or ten days at least should be given to the adverse party; but as our Discipline does not fix the length of time to be given in taking depositions, the chairman of the committee of trial must determine it.

(12) The order of notice should be after this or a similar form :

TO BROTHER A——: In that Brother B—— has appointed me to take the deposition of Mr. C——, of Dayton, Ohio, to be used in the examination of the bill of charges preferred against you by Brother ——, I do hereby appoint the first day of May, 1895, at 2 P.M., at the home of Mr. C——, as the time and place to take said deposition, and I hereby notify you of the fact that you may be present and put such questions as you may see proper.

Yours, etc.,

J. W. C——.

P——, April 2, 1895.

Form of deposition :

I, C——, depose and say that, ——.

When the direct testimony of the witness is written out, the person taking the evidence may examine the witness on what he may deem of importance, and then the adverse party may follow with the cross-examination. Any objections raised by the accused should be written down. All objections to questions raised by either party should be carefully noted under the question. At the close of the examination the deposition should be read to the witness and signed by him. A note also should be attached to the deposition stating that the accused has been duly notified, and whether he is or is not present.

(13) If due notice was not given to the accused of the time and place of taking the deposition, and he therefore was not present, the deposition cannot be admitted as evidence.

(14) The deposition should be sealed by the person taking it and opened only by the proper authorities.

(15) In that an ecclesiastical court cannot compel a witness to come into open conference and give testimony, the annual conference may appoint a commission to take his testimony ; provided, always, that the accused has been duly notified to be present.

(16) There is yet another method of taking depositions which is admissible. It is resorted to when a witness can only be reached conveniently by letter. The method is as follows: The plaintiff or the defendant, as the case may be, after giving due notice to the adverse party, formulates his direct questions and submits them to the adverse party, and said party formulates his cross-questions on a separate sheet of paper. The two sheets containing the direct and cross-questions are sealed up in one envelope and addressed to the witness. The

witness must first carefully write his answer to each direct question and then to each cross-question, sign his name to both papers, seal them in one envelope, and address it to the chairman of the committee. Letters containing statements derogatory to the accused, or in his favor, cannot be admitted as evidence, no matter how much truth they may appear to contain.

9. Appeals.

(1) The right of appeal is guaranteed alike to preachers and members of the Church of the United Brethren in Christ, by its Constitution, under certain disciplinary restrictions. "The General Conference shall enact no rule which will abolish the right of appeal." But in order that an appeal may be taken, the party asking must signify his intention to appeal within a given time.

(2) Restrictions of appeals.

(a) Appeals of lay members are limited to the quarterly conference.

(b) Appeals of exhorters and quarterly conference preachers are limited to the annual conference.

(c) An annual conference preacher, presiding elder, or bishop may appeal from the decision of his annual conference to the Court of Appeals, and from the action of that court under the restrictions of item 7 of "Court of Appeals." (Discipline of 1893, p. 91.)

(3) The time limit of taking an appeal in our Church is uniformly within thirty days from the decision or sitting of the court from which the appeal is taken. Also, uniformly the appellant is required within the time limit to give to the secretary of the trial notice of his intention to appeal, at the same time setting forth his reason for so doing.

(4) Not the court from which, but the court to which, the appeal is taken, must determine whether or not the

complainant has a right to an appeal. Bishops' ruling in 1887 (Minutes, p. 62): "In all cases where a member is expelled or suspended from the Church, 'the right of appeal shall be inviolate,' but the body to which the appeal is taken has the right to decide whether there is just ground for the appeal."

(5) The order of conducting an appeal in general.

(a) Presentation of the appeal.

(b) Arrangement of the committee or court to hear and try the appeal, etc.

(c) Reading of findings in the case.

(d) Motion to admit the appeal.

(e) Statement of ground of the appeal.

(f) Reading of minutes and documents of the trial¹.

(g) Hearing of defense of the appellant.

(h) Reply from the defense.

(i) The appellant's reply.

(j) Rendering of decision.

(6) When a motion is made to admit the appeal, if there be reasons why the appellant is not entitled to an appeal, the facts should then be stated.

(7) If the accused be duly notified to appear for trial and he intentionally absent himself, he cannot claim the right of appeal. But unavoidable absence from trial is a just ground for appeal.

(8) A lay member, exhorter, or preacher who withdraws from the Church, when he knows that there are charges against him ready to be preferred and that his name is marked upon the record "Withdrawn under charges," cannot claim the right of appeal.

(9) In case of an appeal, where no record of the testimony in the trial has been kept, the appeal cannot be tried, for an appeal can be heard only on the recorded testimony of the trial from which the appeal is taken. But the case may and should be referred back to the

original tribunal for a new trial, and the record of trial legally kept. The same course should be pursued in every case of illegal procedure in trial from any cause.

(10) In case of an appeal, no new testimony can be admitted; only the recorded and documentary evidence given in the first trial can be introduced.

(11) An appellate court has jurisdiction in case of an appeal only in so far as to decide these three questions, namely: Shall the decision of the lower court be affirmed? Shall the case be remanded for a new trial? Shall the decision of the lower court be reversed? Now, if these three questions be successively put, and a tie vote on each should obtain, the decision of the lower court would stand adjudicated.

(12) If an accused lay member or preacher be tried and expelled, and he takes an appeal to the proper court, his expulsion stands until the decision is reversed by the appellate court. Bishops' ruling in 1875 (Minutes, p. 10): "A member who has been convicted and expelled and taken an appeal, is out of the Church from the time of his expulsion, and to become a member again must be reinstated by the proper authorities."

(13) In case an expelled member takes an appeal, and is referred back by the appellate court for a new trial, he stands in the relation of an accused member, and his trial should proceed just as if no trial in his case had previously been held, provided the charges are not withdrawn. New evidence pro and con may be introduced at the new trial.

(14) A new trial should be granted:

(a) Where there is evidence of maladministration.

(b) Where the minutes of the trial have been imperfectly kept.

(c) Where the committee of trial has been faulty in

basing its verdict on hearsay statement, or on documents privately sent to it and not read at the trial.

(*d*) Where important evidence has been discovered that was not introduced at the trial, etc.

Section II.—Trial of Preachers.

1. In every church trial there must be one whose duty it is to bring the accused to trial. He is called the prosecutor.

In the trial of preachers,

(1) The class-leader or the class-steward is the prosecutor of a quarterly conference preacher or exhorter.

(2) An elder or a preacher is the prosecutor in the case of an accused elder, bishop, or annual conference preacher. Bishops' ruling in 1883 (Minutes, p. 46). "The law of the Church does not say who shall be appointed by the quarterly conference to prosecute an elder accused, but the spirit of the law is that it be an elder or a preacher."

2. Preachers and exhorters are amenable.

(1) Quarterly conference preachers and exhorters are amenable to their respective quarterly conferences.

(2) Annual conference preachers are amenable to both their quarterly and annual conferences. But not infrequently it occurs that a preacher is a member of two or more quarterly conferences—to one by holding office, to another by residence, etc. Hence, the Board of Bishops made the following ruling in 1884 (Minutes, p. 49): "A member of an annual conference belonging to a class, but residing and preaching on a charge other than where he holds his class membership, is amenable to the quarterly conference where he resides and preaches, for his moral and official character, no difference where the offense is committed." Also, a preacher may be a member of an annual conference and at the same time

be in the employ of another ; in such case he is amenable for both his moral and official conduct to the conference to which he belongs. Preliminary steps should be taken where the offense charged occurred.

I. Quarterly Conference Preachers and Exhorters.

1. A quarterly conference preacher or an exhorter of our Church is held to an account in his quarterly conference for the faithful discharge of the functions of his office, and also for his moral character. There is a similarity in the order and method of dealing with all our church members, whether preachers, elders, bishops, exhorters, or lay members. Hence, in case of official neglect, or indulging bad temper, or using harsh or unbecoming language, or doing anything that is out of accord with ministerial conduct, those in authority should privately admonish the brother, and if possible prevail on him to desist. But should he still persist in his course, then further disciplinary steps in his case should be taken, even if it should lead to depriving him of his ministerial office.

2. When an exhorter or quarterly conference preacher is accused of any crime forbidden in God's Word, it becomes the duty of the class-leader or steward to make special inquiry into the grounds of the complaint, and if there is due cause, he, the leader or steward, as prosecutor, shall present the accused with a copy of the bill of charges, notifying him to choose his committeeman ; the prosecutor shall choose a second committeeman, these two a third, and this committee of trial, with the preacher in charge as president, shall try the case. If the accused is found guilty by the committee of trial, the committee shall silence him, provided, however, that either party has the right of appeal to the next quarterly conference for a new trial. Unless the leader or steward

who is the prosecutor in the case finds the complaints well founded, he need not formulate a bill of charges and proceed to trial, but may and should at once drop the case ; as prosecutor, he may not, however, suppress charges that are well founded.

3. Should neither leader nor steward be willing, for any cause, to prosecute well-founded charges against an accused quarterly conference preacher or exhorter, the quarterly conference shall appoint an exhorter or preacher to prosecute the case ; and if for any cause the accused, after being duly notified, fails to choose a committeeman, the quarterly conference shall appoint a first and second, and these two choose a third, and the committee of trial thus constituted shall proceed to try the case ; and should the two committeemen either chosen by the accused and prosecutor or appointed by the quarterly conference fail to agree on a third person, the quarterly conference shall appoint the third, that a fair and impartial trial may be had ; of course, the right of appeal being inviolate in all cases of trial.

4. The committeemen may be chosen from persons living without the jurisdiction of the quarterly conference to which the accused belongs, and should be exhorters or preachers. The Discipline does not say definitely of what rank the committee of trial should be composed, but the above is in strict accord with the analogy of our church government. A man should always be tried by his peers.

5. The manner of conducting the trial by the committee in case of a quarterly conference preacher or exhorter is similar to the trial of a member as before described. The chairman must appoint a secretary and see that correct minutes of the charges, specifications, testimony, and examination be kept. If an appeal be taken for a new trial, these, with the decision of the

committee, must be placed before the quarterly conference by the secretary or chairman of the trial.

6. According to our Discipline the trial of a quarterly conference preacher or exhorter by a committee is only a preliminary trial, where the case may rest if both parties are satisfied with the decision of the committee of trial, but if either party is dissatisfied, it may take an appeal to the next quarterly conference for a new trial. In this new trial new and additional evidence may be introduced pro and con. Testimony that was rejected at the first trial may be admitted by the presiding elder of the quarterly conference, or some testimony admitted in the first trial may be ruled out in the second. The quarterly conference having jurisdiction in the case may acquit, silence, or even expel the accused, but to the accused the right of appeal to the annual conference obtains.

7. If the accused designedly absents himself from the trial either by the committee or by the quarterly conference, he may be tried in his absence.

8. The quarterly conference, having sole jurisdiction, can alone award punishment in the trial of exhorters and quarterly conference preachers. Silencing the accused by the committee is but a public arrest of character until the case can be heard before the proper tribunal, provided the accused or the accuser desires to carry the case up to the proper tribunal.

II. Annual Conference Preachers.

1. In the Church of the United Brethren in Christ, annual conference preachers, whether they be local or itinerant preachers, elders, or bishops, are alike tried under the same rules of Discipline, with this exception, that if the accused be an elder, only elders vote in the disposition of his case by the annual conference.

2. When an annual conference preacher is reported

guilty of any of the offenses set forth in our Discipline of 1893, page 76, "*the preacher to whom it is known,*" under disciplinary regulations, shall examine into the complaints; should the complaints be well founded, these "examiners shall prefer charges against the accused," but should the complaints be without foundation the examiners are to report the fact to the accused's next quarterly conference. Should no one be willing to prosecute the charges preferred, the quarterly conference must appoint a prosecutor, who shall notify the accused in writing; that is, present him with a bill of the charges and specifications, and also notify him to choose an elder as his committeeman, the prosecutor also choosing an elder as a committeeman to represent the Church, and these two a third elder or preacher.

(1) This constitutes the committee of trial.

(a) The presiding elder of the district in which the offense was committed is the legally constituted chairman of the committee of trial, who must be notified by the prosecutor.

(b) It is the duty of the chairman to appoint the time and place of trial.

(c) Not less than twenty nor more than forty days' notice is the time limit.

(2) The verdict of the committee: If the accused is proved guilty, the committee of trial shall require him to hold his peace until the sitting of his annual conference, when he shall have a rehearing.

(3) A correct record of the charges and specifications, and the evidence and documents used in the committee trial, together with the verdict of the committee, must be submitted by the secretary of trial to annual conference.

(4) Should the accused for any cause fail to choose his committeeman, or to notify the prosecutor within

fifteen days, the presiding elder shall suspend him until the annual conference. To this there is one exception, namely: Should the accused not be able to secure his committeeman within the fifteen days, more time may be granted. Bishops' ruling, 1883 (Minutes, p. 43): "When a member of an annual conference is accused, and has been duly notified to choose his committeeman and cannot secure one within fifteen days as per Discipline, he may not be suspended, but more time shall be given him to make said choice, at the discretion of the presiding elder." The accused shall also notify the presiding elder of his choice of committeeman. Bishops' ruling, 1883 (Minutes, p. 42): "When charges have been preferred against a member of an annual conference, and he has been notified to choose his committeeman, he shall notify the presiding elder of such choice, that the trial may proceed according to the Discipline."

(5) The committee of trial may not modify the disciplinary sentence. Bishops' ruling, 1880 (Minutes, p. 30): "A committee has no right to modify the punishment of a minister who has been convicted of misdemeanor. Its duty is to enforce the disciplinary punishment."

(6) Should the two committeemen chosen by the plaintiff and the defendant fail to agree on a third member of the committee of trial, the quarterly conference shall appoint a third committeeman.

3. The trial by committee of an annual conference preacher held during the interim of an annual conference is strictly preliminary. The committee can only suspend from ministerial and church privileges until the sitting of the accused's annual conference.

4. It is altogether out of accord both with the letter and the spirit of our Discipline, when a preacher is accused in the interval of annual conference, to defer taking

the disciplinary steps to bring him to trial with a view to lodging said complaints against him at his annual conference. The very object of a committee of trial in the interim of an annual conference is, on the one hand, to protect the character of a brother if innocent, and, on the other, to save the Church from reproach if he is guilty, until the ensuing annual conference, when a rehearing of the case must be had. It is not to be inferred that by the organization of a committee of trial, or by any of its acts in course of the trial, the right or power of the annual conference is or can be in any way abridged; but it is taking the only disciplinary steps that can legally prepare the case and bring it properly before the conference for a rehearing and an authoritative verdict fixing a penalty in the case, the annual conference having original jurisdiction over its members.

5. When a member of an annual conference is tried and acquitted by his conference, he cannot be jeopardized a second time for the same offense. Bishops' ruling, 1876 (Minutes, p. 13): "When accusations are brought against a member of annual conference, and the accusers have had a fair opportunity to present their charges and adduce their testimony and the accused has been acquitted, his character cannot be arrested by a subsequent quarterly conference upon the same charges."

6. While in the trial of ministers the regulations of the General Conference take precedence, yet if an annual conference preacher is accused and charges have been regularly preferred and efforts to organize a committee of trial, as provided in Discipline, have failed, and the case comes to the annual conference, the conference has the right to organize a committee of trial at its pleasure, but only with the consent of the parties involved, and to order the trial to proceed. Bishops' ruling,

1888 (Minutes, p. 68): "In every case the regulations of the General Conference in case of the trial of ministers should take precedence, but where a minister is accused and charges preferred, and a committee has failed to be organized as per Discipline, and the case comes to the annual conference, said conference having jurisdiction in the case of its members may organize a committee in such manner as it deems best for the trial of the accused, the parties concerned consenting thereto."

7. If complaints or charges are presented to an annual conference against a preacher which through neglect or want of time have not been investigated by a committee, the annual conference may hear the complaints and refer the case back to the accused's quarterly conference to be tried as per Discipline, or it may appoint a committee of investigation to see if the accusations are well founded, and, if so, to take steps to bring the accused to trial as per Discipline of 1893, pages 76, 77. Or, if the accused is willing and prepared for trial, the case may be tried at the annual conference, but he cannot be forced to trial unless the disciplinary steps have been taken. Bishops' ruling, 1877 (Minutes, p. 21): "An annual conference may hear complaints against its members, but cannot try the case without the consent of the accused, unless previous disciplinary action has been taken." Bishops' ruling, 1883 (Minutes, p. 44): "If a preacher comes to the annual conference with charges preferred against him which have been investigated but not tried, the case may be tried at the conference, provided the accused and accusers be ready for trial. The same ruling holds when two committeemen have failed to agree in selecting a third."

8. Should a committee be appointed by an annual conference to investigate complaints against one of its

members and the committee should find no cause of action, his quarterly conference may not open up the case or refuse to pass his character, nor may any other party arraign him on the same charges; they may protest against the passage of his character at the quarterly conference, and keep the case open for complaints at the ensuing annual conference. Bishops' ruling in 1879 (Minutes, p. 27): "When an annual conference has appointed a committee to investigate a case of complaints and they find no cause for action, another party cannot arraign the person and have a trial on the same charges. They can enter a protest to the passage of his character in the quarterly conference to keep it open for complaint at the next annual conference. This protest will not, however, affect the Christian or ministerial standing of the person complained of."

9. If a member of an annual conference has been expelled and has or has not taken an appeal to the Court of Appeals, a subsequent annual conference cannot reconsider its action and restore him to his former standing. If a subsequent conference could reconsider the acts of its former session and reinstate an expelled member, for the same reason it could reconsider its action and expel one whom it had acquitted. But should the expelled member desire to return to the Church and to the ministry again, to be restored he must come up through the quarterly conference, having been recommended to that body as per Discipline for license to preach; and if he be an elder, he may not exercise the functions of an elder during his probation; and if received into the annual conference, the functions may be conferred or withheld to some future time, at the pleasure of the conference. Bishops' ruling, 1882 (Minutes, p. 33): "A quarterly or annual conference preacher losing his relations to his conference, in order to be reinstated

must receive a recommendation from the class of which he is a member to the quarterly conference." Bishops' ruling, 1875 (Minutes, p. 10): "When an elder has lost his relation to the annual conference, to be restored he must come up regularly through the quarterly conference, the same as one who had never held license. While thus a member of quarterly conference he may not exercise the prerogatives of an elder." Bishops' ruling, 1879 (Minutes, p. 25): "An ordained minister who loses his relations to the Church and his Christian character, may not exercise the functions of an elder during his quarterly conference probation, should he come back. When recieved into the annual conference these functions may be conferred upon him or withheld, at the pleasure of the conference, to some subsequent time."

10. In that a committee trial in the case of a preacher is only preliminary and not final, therefore, an acquittal of an accused annual conference preacher by a committee of trial does not prevent the annual conference from further investigating the case on the same charges. But where a committee is competent and faithful, its acquittal should suffice.

11. If an accused preacher be found guilty by the committee of trial, it must require him "to hold his peace until the annual conference." Penitence upon the part of the convicted cannot prevent him from being silenced.

12. If an annual conference appoints a committee to investigate complaints against one of its members and to report at the next sitting of the conference, if the conference should be divided and the committee falls into different conferences its powers remain the same until its report is heard and accepted. The report must be made to the conference of which the accused is a member, should the division go into effect before the

report is heard, and should there be no joint session to hear the report.

13. In case of an accused annual conference preacher, the presiding elder may appoint the place of trial beyond the limits of his district, if in his judgment there be good reason for so doing.

14. When a preacher is suspended by a committee of trial or by a presiding elder, the grounds on which the suspension is based should be stated. Bishops' ruling, 1888 (Minutes, p. 68): "In the case of the suspension of a minister by a committee or a presiding elder, the cause of said suspension should be stated."

15. Complaints against a preacher in and of themselves are not a just ground for erasing his name from the conference record, hence it may not be done. Bishops' ruling, 1888 (Minutes, p. 68): "An annual conference may not erase from its roll the name of one of its members against whom there are complaints, without an investigation, except in cases provided by the Discipline."

16. A preacher can be arraigned before a committee of trial only for the following :

- (1) Immorality.
- (2) Trespass.
- (3) Imprudent conduct.
- (4) Disobedience to the order and discipline of the Church.

Every charge must come under some one of the above heads. For example: Should a preacher hold heretical doctrines or erroneous views, doctrines and views which are at variance with our Confession of Faith, and persist in disseminating them, if arraigned, the charge would be "heresy," and come under item (4).

17. The form of trial of a preacher in the case of rehearing is the same as that of a member, except in

rendering the verdict. Whether it be before the quarterly or annual conference, the vote should be taken :

(1) Upon the several specifications in order under each charge, whether they have been sustained.

(2) Upon the charge.

18. Should the accused preacher, having been duly notified, not appear before either the committee of trial or the annual conference, the same order in his trial should obtain as if he were present. Competent counsel should be appointed to represent his case, and accurate minutes should be kept.

19. A minister suspended, whether by a committee of trial or by his annual conference, is amenable nevertheless to his quarterly as well as to his annual conference, but is not entitled to vote in either so long as his suspension obtains. Bishops' ruling in 1882 (Minutes, p. 34) : "In case one of our preachers is suspended from the ministry, he is, nevertheless, amenable to his quarterly conference, but has no vote in quarterly conference."

20. If a preacher has been tried by his annual conference and unconditionally suspended for a definite time,—say one year,—the conference at the expiration of that time may not expel him for the same offense, or continue the suspension to a future period. If he abides the penalty adjudged at the time of trial, he is deemed clear by the law.

21. When a preacher in our Church is so inefficient or so delinquent as not to be useful in the ministry, and, being admonished, refuses or neglects to heed the admonitions, and his conference is in possession of all the facts in his case, it may erase his name from the roll of ministers ; also, if a preacher absents himself from his annual conference for three consecutive sessions without rendering satisfaction to his conference, it

may erase his name from the conference roll. But in the exercise of these prerogatives a conference should act with great judgment and wise discrimination.

22. The annual conference secretary should keep a complete record of trial. All the testimony must be carefully taken and recorded, together with a list of all documentary testimony. The documentary testimony need only be kept on file. The charges, specifications, and verdict should be placed upon the conference journal also, so that a ready reference at any time could be had to the facts in the case.

23. If a preacher is divorced from his wife on grounds other than adultery and again marries, he is indictable under the rules of our Church. Bishops' ruling, 1888 (Minutes, p. 67): "A minister divorced from his wife on grounds other than adultery and again married, is guilty of violating our church law as set forth in Chapter X., Section 6, item 3, page 84 of the Discipline, and is amenable to his conference for disobedience to the order and discipline of the Church."

Section III.—Offenses Indictable.

1. It should be definitely stated in each church trial under what rule of Discipline the case is to be tried.

2. Every offense against our church law may be brought and prosecuted under one of the following rules of Discipline:

(1) Immorality, which includes any crime definitely forbidden in the Word of God.

(2) Trespass, which includes any unlawful act intentionally committed on the person, property, or relative rights of another.

(3) Disobedience to the order and discipline of the Church, which includes:

(a) Neglect of any Christian duty.

- (b) Imprudent conduct.
- (c) Indulging sinful temper or words or actions.
- (d) Buying, selling, or using intoxicating liquors as a beverage.
- (e) Fraudulent business transactions.
- (f) Sowing dissensions of any kind among the brethren.

(g) Refusing to arbitrate disputed pecuniary questions when duly advised by a preacher or leader to do so, and rushing into the civil courts with another brother to settle such questions against disciplinary regulations.

Bishops' ruling in 1891 (Minutes, p. 75): "In Discipline, page 32, under head of "Going to Law," the wording, "shall be expelled without further process," the class is to determine the facts, and, if found guilty, enforce the law, and the preacher in charge is only to declare the findings of the class and its actions; and that in no case whatever can a member of our Church be expelled, except by a vote of his local church or official board. (See Discipline of 1889, p. 29)."

3. If the offender be a lay member, church labor with him is necessary in every case before charges may be preferred; but if the accused be a preacher or an exhorter, no church labor in his case is necessary. If the complaints are well founded, charges may be preferred at once. This does not include, however, delinquency and inefficiency of preachers, where admonition is necessary, but committee trial is not.

4. Should a preacher persist in disseminating doctrines that are out of accord with our Confession of Faith, or preaching upon any one special mode of baptism to the distraction of his members, he makes himself liable to arrest and suspension by a committee of trial, and trial by his annual conference. Bishops' ruling in 1880 (Minutes, p. 30): "It is not proper for ministers

to preach in favor of or against any particular mode of baptism, or as to the proper subjects of that ordinance, when such preaching would give offense and produce divisions and alienations of feelings among the members of the Church. Should any minister persist in thus violating the order and discipline of the Church, he should be proceeded against as per Discipline."

5. Suits for slander against members are forbidden by our Church until disciplinary regulations have failed to adjust the matter. Bishops' ruling, 1880 (Minutes, 29): "A suit for slander may not be brought by one member of the Church against another member until disciplinary steps have been taken for adjustment."

6. When a charge of slander is brought by one member against another, it is admissible for the accused to prove the truth of his statements as a ground of justification.

Section IV.—Penalties.

1. Judgment without mercy is not wise in civil, much less in church government. It is not possible in each offense to mete out all that it merits. What is intended in church penalties rather is this: first, to secure the reformation of the transgressor; and second, to act as a motive among the members to correct moral conduct and to secure the purity of the Church. While these penalties are not intended to be severe, they should be certain; for the certainty and not the severity of a penalty has more to do in securing the end in view.

2. The penalties of our Church may be set in the following order:

(1) The accused is guilty, but the Church forgives him.

(2) Censure or reprimand.

(3) Suspension.

(4) Expulsion.

3. That the Church has the right to, and where there is true repentance should, forgive the offender, is clearly set forth in the Word of God. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Also, Gal. 6: 1. But sound judgment should be exercised in all cases of forgiveness; for there are some offenses which are so outrageous that anything short of expulsion would not seem to secure the safety and good of society, much less the purity and protection of the Church. For minor offenses the penalty of censure or suspension for a time seems to meet all the conditions necessary in the case of the accused; but the practice of some conferences of voting that the accused be reprimanded by the bishop is not good. It takes away the sense of manhood from both the accused and the one who reprimands. When once the spirit of the accused is thus broken, about all is lost, and he is left with nothing upon which to build. Suspension and censure apply alike to lay members as well as to preachers and exhorters.

4. No preacher, exhorter, or member may be censured or suspended without a regular trial, nor can suspension in any case exceed one year.

5. A penalty must always be based upon the charge of which the accused is found guilty. He cannot be punished for immorality when convicted only of imprudent conduct.

6. No higher penalty than censure should be administered for maladministration.

7. An expelled member or preacher, if truly penitent, may be received into our Church; but if the society or conference become convinced that the expelled is innocent, he may be received without contrition.

8. If the quarterly conference should decide in case of an appeal that a member had been expelled contrary to the Discipline, such decision restores him to church membership.

Section V.—Arbitration.

1. Cases for arbitration should be restricted to pecuniary matters, and based on matters of fact. Yet our Discipline is broad in the term used, for the causes of disputes among brethren are almost without limit, especially when they are based on matters of opinion.

2. The preacher who makes inquiry into the case has discretionary power to decide:

(1) Whether the case is a subject of arbitration and whether action is necessary. Pouring oil on the troubled waters is much easier than stopping the storm or pumping the ocean dry, and sometimes equally effective.

(2) If action is necessary in the case, under what rule of Discipline the action should be taken—whether trespass, immorality, etc. The term “pecuniary matters” is to be understood as including estate, real and personal, debts, demands, accounts, contracts, or whatever is involved in matters of finance.

3. The arbitrators must be members in regular standing in the Church of the United Brethren in Christ.

4. As to the chairman of a committee of arbitration, the rules which govern in the case of church trials in so far as the chairman is concerned obtain in a case of arbitration.

5. Order of arbitration.

(1) Religious services.

(2) Appointment of a secretary by the referees.

(3) Plaintiff makes his statement and introduces his testimony.

(4) The defendant makes his answer and introduces his testimony.

(5) Plaintiff's rebutting testimony.

(6) Defendant's rebutting testimony.

(7) Closing arguments.

(a) By the plaintiff.

(b) By the defendant.

(8) The parties should then retire and the decision be written and signed by the referees.

6. Arbitration is required by the Discipline when the dispute is between members or preachers of our own Church, and not between a member or a preacher and a civil corporation which is composed in whole or in part of our members.

7. But in every case where a dispute occurs between a preacher and the charge he has served about "back salary," the case should be submitted to arbitration, and not dragged into the civil courts, for adjustment.

8. If a member refuses to arbitrate when recommended to do so by a preacher or leader, he renders himself liable to charges, "as in the case of other immoralities."

9. Should one of our members or preachers enter into litigation with another member or preacher of our Church before the case is submitted to arbitration, he assumes the responsibility, if arrested, of showing that the case was of such a nature as to require and justify a process at law.

CHAPTER V.

CHURCH PROPERTY.

Section I.—Houses of Worship and Parsonages.

1. ALL our church property, real and personal, of whatever name or description, is vested in a board of trustees, which holds it in trust for the use of the membership of the Church of the United Brethren in Christ. The Discipline requires that when it is contemplated to purchase or build a church house or parsonage, a competent board of trustees of not less than three in number, or as many as the statute of the State requires, be appointed by the quarterly conference. The same course is to be pursued in the purchase or building of all church property. The Discipline also discountenances the incurring of heavy liabilities in erecting houses of worship and parsonages, and wisely admonishes to avoid embarrassing church debts.

2. "No board of trustees shall commence the building of a church house or parsonage without first submitting their plans and estimates of lot, or lots, and building to the official board or quarterly conference for consideration, approval, and directions. Nor shall they proceed to buy or build without first procuring an incorporation of their board, such as the State requires, nor without securing and recording a warranty deed, prepared by the Church-Erection Society, to themselves and their successors in office for the real estate which they purchase, nor until they have the necessary means either in hand or sufficiently assured, thus securing harmony of action and avoiding the involving of our

houses of worship and parsonages in embarrassing debts.”

3. The treasurer of the board is to receive all the funds of the board, and to pay out the same under the direction of the board on order signed by the president and secretary.

4. When the statutes of the State or Territory prescribe no definite mode of election, the quarterly conference elects all our church and parsonage trustee boards and fills all vacancies occurring therein, a majority of whom must be members of the Church of the United Brethren in Christ.

5. The trustees of church and parsonage property hold their office only at the pleasure of the quarterly conference. Bishops' ruling in 1877 (Minutes, p. 16): “As to the right of quarterly conference to depose old trustees and elect new ones, the Discipline says that the trustees of church property shall hold their office during the pleasure of the quarterly conference. The quarterly conference has, therefore, the right to dismiss old trustees without preferring charges or formally making complaint against them. (All members of the quarterly conference have a right to vote till they are dismissed according to Discipline.)”

6. In our Church, the trustees of church houses have the control of all the material improvements of our church property in the way of building, repairing, lighting, heating, and insuring the property, and all other material interests, but they have no control of the pulpits, and may not close the doors of the churches against any one of our preachers who is in regular standing. It avails nothing in such a case, even if a majority of the membership requests them to close the doors; nor may they dictate to the pastor when he shall preach, how he shall preach, or what he shall preach,

for the pastor is not amenable to them. Bishops' ruling in 1892 (Minutes, p. 77): "All material improvements in churches and church property are under the control or direction of the church trustees."

7. The trustees may not make use of the church at such time as it is not occupied by the pastor at variance with his wishes and the object for which the house of worship was constructed. Where a difference of this or like character obtains between pastor and trustees, the matter must rest until decided by the quarterly conference. Bishops' ruling in 1887 (Minutes, p. 63): "The trustees of our meeting-houses have control of the property, but only in the interest of religion and the Church; and when pastor and trustees disagree as to what may be allowed or disallowed in the church houses, the matter shall rest and be referred to the next sitting of the quarterly conference for adjustment."

8. The trustees may lease, rent, or sell church or parsonage property within its jurisdiction only when authorized by the quarterly conference, but the proceeds must be used strictly as the Discipline directs.

9. The transfer of a society by the General Conference from one annual conference to another, carries with it jurisdiction over the church property as well as over the society. Bishops' ruling in 1882 (Minutes, p. 33): "When a society has been transferred from one annual conference district to another by the General Conference, the annual conference to which said society has been transferred has entire jurisdiction over the church property as well as over the society; and said society stands in the same relation to the quarterly conference as any other society or class in said annual conference."

10. While our pulpits are open to ministers of orthodox denominations when not occupied by our own brethren, yet this does not imply that we must necessarily

permit every one to enter who comes. It is not the spirit of our Discipline on this subject, that ministers of other denominations may come into our churches, establish regular appointments, and organize societies of their own denomination; but about all that is intended is, that the stranger who is a man of God may be permitted to enter and deliver his message and then "go on his way rejoicing." But, usually, surrounding circumstances indicate what is just and right on the subject.

11. The pews in all our churches are free and open to the public as well as to our own membership.

12. An abandoned church house is one that is no longer used by our own people for preaching or other religious purposes. Where a church house belonging to our denomination becomes thus abandoned, and is not within the jurisdiction of any of our quarterly conferences, the Discipline directs "the presiding elder of the district in which such house is located to report to the annual conference, which body shall have power to appoint a board of trustees, who shall rent, lease, or sell such house of worship, as they deem advisable, and report their proceedings to the annual conference." This annual conference may use the "proceeds" thus accruing from the foregoing process "to pay debts on other houses of worship, build new houses, or turn the money into the funds of the Church-Erection Society, as may seem proper, at its own discretion"; but "in no case shall a church house and its premises be sold without the consent of the annual conference within whose bounds it is located."

13. A permanently abandoned parsonage is one that is no longer used for parsonage purposes by our people and not within the jurisdiction of any of our quarterly conferences; such parsonage must be reported to the annual conference by the presiding elder of the district

within which the abandoned parsonage is located, and the annual conference is authorized, under disciplinary provisions, "to appoint a board of trustees, who shall rent or sell such parsonage, and pay over the proceeds to the annual conference, which body shall expend the same in paying debts on other parsonages, or in building new ones within its borders."

14. The trustees of religious corporations, by virtue of their office, are considered as lawfully seized of the property under their trust; hence, if a board of church trustees should close the church doors against the preacher in charge and congregation, they have no right to make a forcible entry into the church, even if the trustees are wholly wrong in closing the doors. If they have violated their trust, the minister and congregation have ample remedy to right the wrong, but it does not consist in physical force. While the trustees are entitled to civil protection against unlawful and all irregular intrusion of any person so long as they are in possession of the property, they are also responsible to the society, not to a mob, for the faithful discharge of the trust committed to them, and legally liable to civil action for any usurpation in office.

15. The trustees of our denomination seem to be restricted in their powers to holding real estate and such personal property as has been acquired for the benefit and use of the Church; they may raise funds for extraordinary expenses, such as building new churches, making repairs, paying old debts, and for the purpose of increasing and improving the property of the society, but they may not forbid the stewards of the church to raise contributions for the support of the gospel and the various benevolent institutions of the Church, nor may they claim that the funds thus raised for any of these purposes shall be paid into their hands. The Discipline

provides how and who are to hold and disburse these funds. Nor may any of our boards of church trustees appropriate in whole or in part any of the funds which they have raised to the paying of pastor's salary, or for any purpose whatever other than that for which the funds were raised. Bishops' ruling, 1895: "Can the trustees or official board use money collected for building purposes or church or parsonage debts—use it or any part of it to pay pastor's salary? *Ans.* They cannot." Nor may a preacher retain any money collected by himself or any other person for a church house or parsonage or for debts on the same and apply it on his salary. Bishops' ruling, 1895: "Can a minister retain money collected for a church or parsonage or for debts on same—retain it or any part of it for his salary, or hold it as an offset of back salary? *Ans.* He cannot."

16. The board of trustees is amenable to its quarterly conference, and through its treasurer reports its financial condition to the quarterly conference "at least once each year"; hence, the quarterly conference must fill all vacancies occurring in the board and see that no usurpation of authority or failure to discharge the obligation of its trust is tolerated. Should it occur at any time that legal steps be necessary to arrest the undue actions of the board, the quarterly conference is the proper body to give direction on the subject.

Section II.—Subscription Papers.

1. The form of a subscription has little to do with making it legally collectible. But it must set forth clearly the object for which the subscription is taken and the time when it is due, in whole or in part, and should be made payable to the board of trustees or some other body having authority to collect. Money expended or a contract let by the one party, the completion of which is

desired by both parties, is a legal consideration for the promise of the other.

2. A subscription given for the erection of a church house or any other church purpose to be paid in labor or material at the option of the subscriber, is collectible, and when there is a clear presumption that the subscriber knows that the house is being erected or the purpose for which the subscription was given is being executed, a demand on him for payment prior to the completion of the building or the purpose for which it was given is not necessary to keep the subscription in force. But the subscriber can only be required to make such payment at the place where the building is erected, or at a place equally convenient for him to pay, and a demand upon him for payment after the house is completed is sufficient. For the subscriber to free himself from such obligation he must make offer of payment to the body to whom his subscription is made payable or to the person or persons to whom it has been transferred.

3. Subscriptions not collectible.

(1) A conditional subscription is not collectible when any one of the conditions stated in the subscription is not met.

(2) A subscription secured by having some influential person make a large subscription to induce others to subscribe, with the secret understanding that he is not to pay his, is not collectible.

(3) No fictitious subscription whatever is collectible.

(4) If the purpose for which a subscription was raised was never attempted to be carried out or executed, the subscription is not collectible.

CHAPTER VI.

RULES OF ORDER.

Section I.—Introductory.

1. IN a deliberative body, “rules of order” and a strict adherence to them are of primary importance to the maintenance of good order and harmonious work in the body, and the only means of protection to the weaker party against that wantonness of power which is too often manifest in large and successful majorities.

Every church officer is not unfrequently called upon to preside over others in the sphere of his office, and should, therefore, have a knowledge of a well-regulated system of rules of order adapted to deliberative assemblies.

2. A bishop is the president of the annual and General conferences and of the Board of Missions, presiding officer in the sessions of mission districts, and chairman in case of arbitration and trial of a bishop.

3. The presiding elder of the district is the presiding officer in quarterly conference and in the arbitration and trial of annual conference preachers and presiding elders.

4. The “preacher in charge” is the chairman in the arbitration and trial of quarterly conference preachers, exhorters, and lay members, and also of the official board for stations, etc.

The following rules of order will be found useful in the conduct of business.

Section II.—Organization.

1. An organization may be temporary or permanent. In

case a temporary organization is necessary, the time announced for the meeting having arrived, some member of the assembly should step forward and call "the house" to order, suggesting at the same time the appointing of a chairman *pro tem.*, and preside until such chairman is appointed. One or more persons should at once be put in nomination. The nominations having been completed, the nominees, in the order of their nominations, should be submitted to a vote of the assembly, and the one receiving a majority of the votes cast should be declared elected and called to the chair. On taking his seat, the chairman should conduct the devotional services, or call upon some person to officiate in his stead.

2. After the devotional exercises, a secretary *pro tem.* or secretaries should be appointed, the first named of which is the chief officer.

3. In an assembly where the delegates or members are elected or appointed, it becomes necessary to know who are properly members of the assembly and entitled to vote before the permanent organization is effected. This may be done by appointing a committee, or the credentials may be passed to the secretary and the names of the members recorded. In case of a committee being appointed, on a motion to accept its report only those can vote whom the committee reports as having proper credentials. If the seat of a member is contested, it is his right to state his case to the assembly, and then he should retire until the case is determined by the assembly, only those members voting whose seats are undisputed.

4. The question of credentials having been settled, at least for the time being, by the assembly, the election of permanent officers is next in order. This may be done by appointing a committee to nominate the

permanent officers of the association, and adopting its report ; or it may be effected by the assembly nominating the officers *viva voce*, and confirming the nominations. In adopting the report of the nominating committee or confirming the nominations made by the assembly, the vote must be taken as per the constitution of the association or, when there is no constitutional prohibition, the vote may be taken by ballot or otherwise, at the pleasure of the association. The result of the election being declared by the chairman *pro tem.*, the officers elect are at once called to enter upon the duties of their office.

Section III.—The Presiding Officer.

1. This officer's *duties* are as follows :

(1) To take the chair at the appointed time and call the house to order.

(2) To direct the devotional services.

(3) To state the order of business before the assembly.

(4) To state and put all motions properly submitted to the assembly and declare the result.

(5) To preserve order and decorum among the members.

(6) To authenticate all the proceedings of the assembly by his signature.

(7) To appoint committees as per the instructions of the assembly.

(8) To decide all questions of order, subject to appeal.

2. Some of the *rights* of a presiding officer are as follows :

(1) He may vote when his ballot would affect the result or when the voting is by ballot.

(2) He may interrupt a speaker when he is out of order.

(3) He should in no sense be partisan in his feelings

and manifestation, but sit as an impartial officer; yet it is the right of the presiding officer to address the assembly on questions. If it be a question of order he should not leave the chair, but on all other questions he may call a member to the chair.

3. In the absence of the president, the vice-president presides. If a vice-president is not present, or there be no vice-presidents, a president *pro tem.* should be elected to preside until the president comes.

Section IV.—The Recording Officer.

1. The duties of the secretary of an assembly in the main are:

(1) To keep a record of all the proceedings of the assembly and to enter in the journal all the things done and passed.

(2) To call the roll, record the minutes, and to read all papers and documents submitted to the assembly.

(3) To authenticate all the acts of the assembly.

(4) To take the custody of all papers and documents belonging to the assembly, including the journal of its proceedings, and allow none to be removed from his table without leave of the assembly.

(5) The secretary should stand while calling the roll and reading.

(6) He must notify all committees of their appointment and of the business referred to them.

2. When the secretary is absent, a secretary *pro tem.* should be appointed, who may act only during the absence of the secretary.

Section V.—Rights of Members.

The rights of members of a deliberative body are based on their absolute equality among themselves.

1. Every member of the assembly has an equal right

with his brother member to submit his propositions, to explain and discuss them, and have them patiently examined and without haste decided upon by the assembly.

2. No member may be interrupted while speaking, so long as he is in order.

3. If a member believe himself to be misrepresented, he has a right to explain.

4. No member may violate the rules of decorum.

5. If the president declare a member guilty of violating the rules of decorum, it is the right of the accused to be heard in his own defense and then withdraw.

6. It is the right of the body to punish by reprimanding, by prohibiting to speak and vote for a time, and by expulsion, or to require the offender to ask pardon on pain of expulsion.

7. Any member desiring to speak must address the chair, by his proper title.

8. Should two or more members desiring to obtain the floor address the chair at the same time, the presiding officer should recognize that one whose voice he first hears; if there be a difference of opinion, the assembly may decide who shall have the floor.

Section VI.—Introduction of Business—Motions.

1. All motions and resolutions must be reduced to writing if it be the request of the president, secretary, or any two members of the body.

2. When a motion has been introduced and seconded, that it may be in "the possession of the house" the president must state it to the assembly.

3. A motion may not be entertained without a second, and must be stated by the president before it is open to debate.

4. A motion may be withdrawn by the mover, no one objecting, at any time before decision or amendment.

5. Two motions of the same order may not be entertained at the same time.

6. When a motion or a resolution is pending, it must be disposed of before a new motion or resolution of the same order may be entertained. This may be done: (1) By indefinite postponement; (2) laying it on the table; (3) reference to a committee; (4) postponing to a time fixed; (5) substitute; (6) amendment; (7) adoption or rejection. They have precedence in the order in which they are here arranged.

Section VII.—The Main Question.

This principal motion, as it is sometimes called, is that by which any subject is brought before a deliberative body for consideration.

1. It should always be in writing.

2. It yields to everything except another principal motion.

3. It takes precedence of nothing except another principal motion.

4. A principal motion cannot be made when another question is before the house.

Section VIII.—Privileged Motions.

1. *To Fix the Time to Which to Adjourn.*

(1) This motion is in order even after a vote to adjourn is had, but not announced by the chair.

(2) It can be amended by changing the time.

(3) It becomes the principal motion when no other motion is before the house.

(4) It is not open to debate when another motion is pending.

(5) It may not be renewed without intervening business.

2. *To Adjourn.*

(1) If qualified, it becomes the principal motion.

(2) If unqualified, it is not open to debate, nor can it have any subsidiary motion applied to it; nor can it be repeated without progress in business.

3. *Questions of Privilege.*

(1) If immediate action is necessary, a member while speaking may be interrupted by a question of privilege.

(2) Whether it is a question of privilege is to be decided by the chair, subject to appeal.

(3) Such questions may have any subsidiary motion applied to them.

(4) Final action on a question of privilege need not be taken at once.

4. *Orders of the Day.*

(1) The orders of the day cannot be taken up if a majority of the assembly objects.

(2) A motion to take up a part of the orders of the day is not a privileged motion.

(3) A motion, to be made a special order of the day, requires a two-thirds vote, and takes precedence of the general order.

(4) Special orders cannot be taken up before the time fixed without a two-thirds vote.

(5) A motion to take up the orders of the day does not require a second; it is usually adopted by "general consent."

(6) It may not be debated.

Section IX.—Incidental Motions.

1. *Appeals on Questions of Order.*

(1) An appeal must be seconded.

(2) It cannot be laid on the table.

(3) If debatable, the previous question applies to it.

(4) It may be reconsidered.

(5) It is not debatable when it applies simply to de-

corum, transgression of rules, priority of business, or while the previous question is pending.

(6) When it is debatable, no member can speak more than once.

(7) It is not in order when another appeal is pending.

(8) It cannot be amended.

2. *Objections to Considering a Question.*

(1) Objection must be made when the question is first introduced and before debate.

(2) It requires a two-thirds vote to sustain the objection.

(3) It does not require a second.

(4) It cannot be debated.

(5) A subsidiary motion cannot be applied to it.

(6) It cannot be amended.

3. *The Reading of Papers.*

(1) Any member of the assembly has a right to have the paper read before voting.

(2) The question of granting permission to have the paper read cannot be debated.

(3) The question cannot be amended.

4. *Withdrawal of a Motion.*

(1) If the mover of a question before the assembly desires to withdraw or modify it, or to offer a substitute, permission is granted by the presiding officer, if no objection is offered.

(2) If objection be made, a motion to grant permission to withdraw becomes necessary.

(3) This motion is undebatable and cannot be amended.

(4) The effect of withdrawal of a motion is the same as if it had never been placed before the assembly.

5. *Suspension of Rules.*

(1) To suspend the rules requires a two-thirds vote.

(2) The motion to suspend is not open to debate.

- (3) It may not be reconsidered.
- (4) A motion to suspend the rules for the same purpose cannot be renewed.
- (5) A subsidiary motion cannot be applied to it.
- (6) It cannot be amended.

Section X.—Subsidiary Motions.

1. *To Lay on the Table.*

(1) It removes the subject from the assembly until taken from the table.

(2) It takes with it everything that adheres to the subject, except in case of an appeal, a motion to reconsider, and a motion to amend the minutes.

(3) It cannot be debated.

(4) An affirmative vote on it cannot be reconsidered.

(5) A subsidiary motion cannot be applied to it.

(6) It is not subject to amendment.

2. *The Previous Question.*

(1) It takes precedence of all debatable questions.

(2) It applies to all debatable and privileged questions.

(3) A member may offer a resolution and move the previous question at the same time.

(4) It must be seconded and receive a two-thirds vote.

(5) It may be restricted to an amendment or an amendment to an amendment, but it must be so stated at the time the motion is made.

(6) It cannot be debated.

(7) It cannot be amended.

3. *To Postpone to a Certain Day.*

(1) The previous question applies to it, but does not affect other pending motions.

(2) It is not debatable, except on the propriety of postponement.

(3) The subject thus postponed cannot be taken up

before the time to which it has been postponed, except by a two-thirds vote.

4. *A Motion to Commit.*

(1) This motion may be amended by changing the committee or by instructing the committee.

(2) It is debatable, and opens the main question to debate.

5. *A Motion to Amend.*

(1) If required, it should be in writing.

(2) A substitute or an amendment may be amended.

(3) An amendment to an amendment cannot be amended.

6. *Indefinite Postponement.*

(1) A motion to postpone indefinitely is debatable, but cannot be amended. If decided in the affirmative, the motion postponed cannot be taken up during that session; if in the negative, the original motion is yet before the assembly for disposal.

(2) It opens the main question to debate.

(3) The previous question applies to it, but does not affect other pending motions.

Section XI.—Miscellaneous Motions.

1. *To Reconsider.*

(1) This motion is in order, even after the vote to adjourn has been taken, but not announced by the chair.

(2) It must be made on the same day the vote to be reconsidered is taken, but need not at that time be considered.

(3) It must be made by a member who voted on the prevailing side.

(4) It is debatable, if the question to be reconsidered is debatable, and then it opens the main question.

(5) The previous question applies to it without affecting other pending questions.

(6) An amended motion must be reconsidered before the amendment.

(7) It suspends all action required by the original motion until it is acted on.

(8) An incidental or subsidiary motion must be acted on at once, unless the vote to be reconsidered removes the whole subject.

(9) It takes precedence of everything, except to fix the time to adjourn or to adjourn.

(10) If the motion to reconsider is adopted, it places the original motion in the same position as it was before the vote was taken.

(11) It requires only a majority vote in any case.

(12) It cannot be amended.

(13) It cannot be acted on when another question is before the house.

(14) No question can be reconsidered a second time.

(15) This motion cannot apply to a vote on a motion to adjourn or to suspend the rules, nor to an affirmative vote to lie on the table or to take from the table.

(16) It may be laid on the table, which vote cannot be reconsidered.

(17) The previous question partly executed cannot be reconsidered.

(18) Any vote that has caused an action that cannot be reversed cannot be reconsidered.

(19) It cannot interfere with the discussion of a question which is before the assembly.

2. *Filling Blanks.*

The filling of blanks is not unfrequently left to the assembly. The proposition to fill is an original motion, not an amendment.

(1) In filling blanks, the largest sum and longest time should first be voted on.

(2) Suggestions to fill blanks may be made without

the formality of a motion, and taken by "general consent," if it so please the assembly.

(3) Nominations may be made without the formality of a motion, and should be put in the order in which they are made. The nominations that follow the first are not amendments to the first, nor one of another.

3. *Renewing Motions.*

(1) A motion to adjourn may be renewed after the transaction of some business.

(2) All privileged, incidental, and subsidiary motions may be renewed after any motion changing the state of affairs "before the house," except the orders of the day, the suspension of the rules, and a motion to amend.

(3) A principal motion and amendments once decided cannot be acted on again at the same session, except by a motion to reconsider.

Section XII.—Undebatable Questions.

The following questions not above named are not debatable :

1. Any motion which relates to priority of business.
2. Limiting or closing debate.
3. A motion granting leave to a member who is guilty of indecorum in debate, to continue his speech.

Section XIII.—A Two-Thirds Vote.

In addition to questions already given requiring a two-thirds vote are the following :

1. To amend the rules of order.
2. To take up a question out of its regular order.
3. To close or limit debate.

Section XIV.—A Quorum.

In deliberative bodies a quorum consists of a majority of the members where no rule has been adopted fixing

a less number. An assembly may fix its quorum even at less than one-twentieth of its number. When a quorum is not present, the only action that can be taken is to adjourn.

Section XV.—Rules of the General Conferences of 1885-93.

I. The Conference shall meet at 8:30 A.M. and 2 P.M., and adjourn on motion.

II. The president shall take the chair precisely at the hour to which the Conference stood adjourned, and shall cause that a half hour's devotional services be conducted each morning, and devotional services, consisting in the reading of the word of God, singing, and prayer, be conducted each afternoon.

III. When it is apparent to the president that a quorum is present (a majority shall constitute a quorum), he shall have the journal of the previous day's proceedings read and approved, and the business of the Conference shall be conducted in the following order:

1. The roll of the conferences shall be called alphabetically, at which time petitions, memorials, appeals, and any business pertaining to the annual conferences shall be presented.

2. Reports—first of standing committees, then of special committees.

IV. The president shall decide all points of order, subject to an appeal to the Conference; but in case of an appeal the question shall be taken without debate, except that the appellant may state the grounds of his appeal, and the chair may give the grounds of his decision.

V. The bishops shall appoint all committees, unless otherwise specially ordered by the Conference.

VI. On assigning the floor to any member, the president shall announce the name of the member and the conference he represents.

VII. Resolutions shall be presented in writing by the mover, and all motions shall be submitted in writing when the president, secretary, or any two members require it.

VIII. When a report is presented and read by the secretary or stated by the president, or a resolution introduced and seconded, or a motion made and seconded and stated by the chair, it shall be deemed in possession of the Conference.

IX.. The motions to lay on the table, to take from the table, and the previous question shall be taken without debate.

X. No new motion shall be entertained until the one under consideration has been disposed of, except it be one of the following, in which case it shall have precedence:

1. To fix the time to which the Conference shall adjourn.
2. To adjourn.
3. To take a recess.
4. To lay on the table.
5. For the previous question.
6. To postpone to a given time.
7. To refer.
8. To substitute.
9. To amend.
10. To postpone indefinitely.

XI. A motion to amend an amendment shall always be in order. And a substitute for both amendments may be received, which substitute may be amended, and if the substitute be adopted it shall operate as an amendment to the original proposition.

XII. Any member desiring to speak, or present any matter to the Conference, shall rise and respectfully address the president, and announce his name and

conference, but shall not proceed until he is properly recognized by the chair and his name announced by him.

XIII. No member shall be interrupted when speaking, except by the president to call him to order when he departs from the question or uses offensive personalities or disrespectful language; but any member may call the attention of the president to the matter when he deems the speaker out of order, and a member may explain when he thinks himself misrepresented, the speaker retaining the floor.

XIV. When a member desires to speak to a question of privilege, he shall briefly state the question; but it shall not be in order for him to proceed until the president shall have decided it a question of privilege.

XV. No person shall speak more than twice on the same question, nor more than ten (10) minutes at one time, without leave of the Conference; nor shall any person speak more than once until every member choosing to speak shall have spoken; provided, however, that a committee making a report shall in all cases be entitled to five (5) minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The committee, however, shall not be deprived of its right to close the debate even after the previous question has been ordered.

XVI. When a question is before the Conference, the mover may withdraw it at any time before it has been amended, or before a vote has been taken, if no objection is offered. If objection be made to the withdrawal, a vote on the motion to grant leave of withdrawal shall be taken, without amendment or debate.

XVII. When any motion or resolution shall have been acted upon by the Conference, it shall be in order for

any member who voted with the prevailing side to move a reconsideration ; but a motion to reconsider a non-debatable motion must be decided without debate. A motion to reconsider must be made on the same day on which the action was taken, or the day succeeding.

XVIII. No member shall absent himself from the sessions of the Conference without leave, unless he is sick or otherwise unable to attend.

XIX. No member shall be allowed to vote on any question who is not within the bar at the time when such question is put by the president, except by permission of the Conference.

XX. Every member who is within the bar at the time the question is put shall give his vote, unless the Conference for special reasons excuse him.

XXI. No resolution altering or rescinding any rule of Discipline shall be adopted until it shall have been in the possession of the Conference at least one day.

XXII. It shall be in order for any member to call for the yeas and nays on any question before the Conference, and if the call be sustained by thirty members the vote shall be taken by yeas and nays.

XXIII. It shall be in order to move that the question be taken without further debate on any measure pending, which shall be considered the same as the previous question, and if sustained by a vote of two-thirds the vote shall be so taken.

XXIV. The motion to adjourn shall be submitted without debate, and shall always be in order, except—

1. When a motion is actually put, or a vote is being taken.

2. When the question is pending on seconding the demand for the previous question.

3. When the previous question has been called and sustained and is still pending.

4. When a motion to adjourn has been negatived and no business or debate has intervened.

XXV. Members presenting memorials, petitions, and other papers for reference, shall prepare each paper by writing in a plain hand on the back of it the following items in the following order, namely :

1. The name of the member presenting the paper.
2. Conference from which it comes.
3. Number of petitioners.
4. Subject to which it relates.
5. The committee to which he desires it referred.

Papers thus presented, if no objection be made, shall be referred as indicated without vote of the Conference.

XXVI. All resolutions contemplating verbal alterations or amendments of the Discipline shall state the language of the paragraph or line proposed to be altered or amended, and also the language proposed to be substituted.

XXVII. All committees proposing changes of Discipline shall not only recite the paragraph and line proposed to be amended, but also the paragraph as amended complete.

XXVIII. All written motions and reports after their first reading, and all communications to the Conference, shall be passed to the secretary to be read by him as the Conference may require.

XXIX. Any demonstration of approval during the progress of debate shall be deemed a breach of order.

XXX. All elections of officers shall be by ballot, and a majority of all the votes cast shall be necessary to a choice.

XXXI. The election of the general officers of the Church shall be in the following order :

1. Bishops.
2. Editors of the *Telescope*.

3. Publishing agent.
4. Editor of the Sunday-school literature.
5. Editor of German literature.
6. Missionary secretary.
7. Missionary treasurer.
8. Manager of Union Biblical Seminary.
9. Trustees of the Printing Establishment.
10. Members of the Missionary Board.
11. Officers of the Sunday-School Board.
12. Trustees of Union Biblical Seminary.
13. Board of Education.
14. Board of Church Trustees.

XXXII. Any further order of business shall be determined by the Conference, and in all matters not covered by these rules the usual parliamentary usages shall be followed.

XXXIII. These rules shall not be changed or suspended, except by a vote of two-thirds of the members present and voting; provided, that in the order of elections a majority vote may determine a change.

CHAPTER VII.

FORMULAS AND FORMS.

Section I.—Ordination of Elders.

1. ON the day appointed, there shall be a suitable sermon delivered.

2. After the names of the candidates have been read aloud, the bishop or elder shall address them as follows:

An elder "must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1: 7-9).

Ques. Are you assured that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry to serve God in the church of Christ to the honor and glory of his holy name? If so, answer, "I trust I am."

Ques. Do you believe the Holy Scriptures, Old and New Testaments? If so, answer, "I do believe them."

Ques. Will you apply due diligence to frame and fashion your life according to the doctrines of Christ, and to make yourself, as much as in you lies, a wholesome example to the flock of Christ? If so, answer, "I will, the Lord being my helper."

Ques. Will you obey them to whom the charge and government over you are committed, and follow their godly admonitions with a willing and ready mind? If

so, answer, "I will endeavor, through the grace of God, to do so."

3. Then prayer is to be offered.

4. After prayer, the bishop and elders shall lay their hands upon the head of each of them, and say:

"Take thou authority to execute the office of an elder in the church of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Hereupon the bishop or elder shall deliver to each of them the Holy Bible, saying:

"Take thou authority to preach the word of God and to administer the ordinances in the church of Christ."

5. Then the bishop or an elder shall pray. And after prayer he shall read from Luke 12 : 35-38:

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

6. After this, the following benediction is to be pronounced:

"The peace of God keep your hearts and minds in the knowledge of Jesus Christ our Lord. Amen."

Section II.—Marriage Ceremonies.

I. Common Ceremony.

We are gathered together in the sight of God, and in the presence of these witnesses, to join together N and M as husband and wife. If any person present knows

any just cause or impediment why these persons should not be joined in marriage, let the same now speak or forever keep silent.

[If no impediment be alleged, then shall the minister say:]

Do you, and each of you, in the sight of God, and in the presence of these witnesses, covenant to live together after God's ordinance as husband and wife, loving, honoring, and cherishing each other in sickness and in health, in prosperity and adversity, forsaking all others and cleaving to each other as long as you both shall live? If so, answer, "I do." Join your right hands.

"Those whom God hath joined together, let no man put asunder."

Inasmuch as you have consented together in Christian marriage in the sight of God and in the presence of these witnesses, I pronounce you husband and wife, in the name of the Father, Son, and Holy Ghost. Amen.

2. *Ring Ceremony.*

The institution of marriage is coeval with the family of man. God saw that it was not good for man to be alone even in paradise, and formed and gave to him woman, that she might be a "help meet for him." This union, like that of the body and soul, is only to be severed by the hand of death. Deeming it sufficient to refer you to the Holy Scriptures concerning the duties you will henceforth owe to each other, I will proceed to receive your mutual plighted faith, and seal your marriage vows.

A, do you take B to be your wedded wife, to live together after God's ordinance; will you love, honor, and cherish her in sickness and in health, in prosperity and adversity; and will you keep yourself to her only as long as you both shall live?

Ans. I will.

B, do you take A to be your wedded husband, to live together after God's ordinance ; will you love, honor, and cherish him in sickness and in health, in prosperity and adversity ; and will you keep yourself to him only as long as you both shall live ?

Ans. I will.

Join your right hands.

[Then let the groom repeat after the minister as follows:]

I, A, take thee, B, to be my wedded wife, to have and to hold, from this day forward, till death do us part ; and thereto I plight thee my troth.

[The bride shall repeat after the minister:]

I, B, take thee, A, to be my wedded husband, to have and to hold, from this day forward, till death do us part, and thereto I plight thee my troth.

[Here the hands shall be loosed. A will hand the ring to B ; B hand the ring to the minister ; the minister hand the ring to the groom. The groom will put the ring on the index finger of the left hand of the bride, and, holding the ring, repeat after the minister the following:]

With this ring I thee do wed, and with all my worldly goods and my heart's faithful affection I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

[The minister will then place his right hand on the joined hands of the couple, and say as follows:]

Those whom God hath joined together let no man put asunder. Forasmuch as A and B have consented together in holy wedlock, and have witnessed the same before God and these present, and hereto have given and pledged their faith each to the other, and have declared the same by giving and receiving a ring, and by joining hands, I pronounce them husband and wife, in the name

of the Father, and of the Son, and of the Holy Ghost. Amen.

[The following benediction shall be pronounced:]

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord, mercifully, with his favor, look upon you, and fill you with all spiritual benediction and grace, that you may so live together in this life that in the world to come you may have life everlasting. Amen.

Section III.—Burial of the Dead.

[After the coffin is lowered into the grave, the minister shall repeat the following:]

“Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.” “Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.”

In the midst of life we are in death; unto whom should we seek for succor but unto thee, O Lord, who for our sins art justly displeased? Our hope is in thy Son Jesus Christ, who hath said, “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.” “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.”

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

“There shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.”

Inasmuch as God in his wise providence has called out of time into eternity the soul of our brother [sister or child], we commit his [or her] remains to the ground, earth to earth, ashes to ashes, dust to dust, in the confident hope of the general resurrection through the Lord Jesus Christ, at his coming and glory; that this corruptible body shall be raised up and be fashioned like unto the glorious body of Christ, be reunited with the soul, and be received into everlasting habitations. Amen.

[Benediction.]

Section IV.—Holy Communion.

Isaiah 53 : 3-5.

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”

Luke 22 : 14-20.

“And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in

remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

I. Corinthians II : 23-26.

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

As many of you as truly love our Lord Jesus Christ, are now invited to draw near, and humbly receive these elements in memory of the suffering and death of your Lord and Saviour.

Singing.

Prayer.

Administration of the elements.

Section V.—Baptism of Adults.

Our Lord commanded his apostles, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19). On the day of Pentecost, the multitude, under the preaching of the word, "were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for

the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 37, 38).

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousands souls" (Acts 2: 41).

Philip the evangelist went down to the city of Samaria, and preached Christ to the people. And "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8: 12).

Dearly beloved, it has pleased God, in his infinite mercy, to awaken you to a sense of your guilt and danger, and to lead you, as we humbly trust, to repentance and faith in our Lord Jesus Christ. By presenting yourself for this holy sacrament, you declare your purpose to lead a new life, and to seek an inheritance with the righteous in the "house not made with hands, eternal in the heavens."

Do you then solemnly consecrate yourself to Christ and his service, and will you endeavor henceforth to keep God's holy commandments and to walk in the same all the days of your life? If so, answer, "I will endeavor so to do, the Lord being my helper."

[The minister shall then baptize the candidate, the service to be concluded with a short prayer and the benediction.]

Section VI.—Baptism of Children.

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever

shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them" (Mark 10: 13-16).

In presenting this child for baptism, you not only signify your faith in the Christian religion, of which baptism is an ordinance, but also your desire that he [or she] may early know and follow the will of God, may live and die a Christian, and attain unto everlasting life.

In order to do this, it will be your duty as parents [or guardians] to teach him [or her] early the fear of the Lord; to watch over his [or her] education, that he [or she] be led not astray; to direct his [or her] youthful mind to the Holy Scriptures, and his [or her] feet to the sanctuary; to restrain him [or her] from evil associates and habits; and, as much as in you lies, to bring him [or her] up in the nurture and admonition of the Lord.

Ques. Will you endeavor so to do, by the help of God?

Ans. I will.

[The minister shall then baptize the child, repeating the full name of the same, saying:] I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen. [All to be followed with a short prayer by the minister.]

Section VII.—Laying of Corner-Stone.

“BELOVED: In ancient time God commanded his servant Moses to set up the tabernacle in the wilderness, and bestowed his blessing upon Solomon, the king, in erecting the temple in Jerusalem, whither the tribes came up to worship. In like manner he has moved your hearts to erect a sanctuary, where, in years to come, his people may assemble for prayer and praise. We have

met together at this time to lay the corner-stone with proper religious services."

1. Singing.
2. Reading of scripture. (Ps. 132 ; I. Cor. 3 : 8-23.)
3. Prayer.
4. Singing.
5. Sermon or address.
6. Collection.

The minister standing by the stone shall exhibit the box to be deposited, and read the list of contents. Then the minister, assisted by the builder, shall deposit the box and adjust the stone to its resting place.

This done, the minister shall strike the stone thrice with a trowel or hammer, and say: "In the name of the Father, and of the Son, and of the Holy Ghost, we lay this corner-stone in the foundation of a house to be erected and dedicated for the worship of God, where his word shall be preached and his worship maintained. Amen."

Singing.

Benediction.

Section VIII.—Church Dedication.

1. Scripture reading. (Ps. 84 ; or, Isa. 62 and Ps. 122.)
2. Singing.
3. Prayer.
4. Singing.
5. Sermon.
6. Monetary offering.
7. Singing.
8. Reading, with congregation standing :

"But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded ! Yet have

thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day. That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place; and when thou hearest, forgive.

“If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

“When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

“When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

“If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if

their enemy besiege them in the land of their cities ; whatsoever plague, whatsoever sickness there be ; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house : then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest ; (for thou, even thou only, knowest the hearts of all the children of men ;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

“ Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name’s sake ; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm ;) when he shall come and pray toward this house : hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for, that all people of the earth may know thy name, to fear thee, as do thy people Israel ; and that they may know that this house, which I have builded, is called by thy name ” (I. Kings 8 : 27-43).

“ We will go into his tabernacles ; we will worship at his footstool. . . . For the Lord hath chosen Zion ; he hath desired it for his habitation. This is my rest forever : here will I dwell ; for I have desired it. I will abundantly bless her provision : I will satisfy her poor with bread. I will also clothe her priests with salvation ; and her saints shall shout aloud for joy ” (Ps. 132 : 7, 13-16).

“ Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy

strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness" (II. Chr. 6: 40, 41).

"Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord" (Ps. 106: 48).

9. Charge to the trustees.

10. Delivery of the keys in the name of the Trinity to hold in trust for God and the United Brethren in Christ.

11. Doxology.

12. Benediction.

Section IX.—Certificates and Licenses.

1. *Form of Certificate of Transfer of Member.*

This is to certify that A B is an acceptable member of the Church of the United Brethren in Christ, at ——— Class, ——— Charge, ——— Conference, and is hereby transferred to ——— Society, of ——— Charge, ——— Conference.

.....Pastor.

[Date, etc.]

2. *Form of Certificate of Membership.*

This is to certify that A B is a member in good standing of the Church of the United Brethren in Christ at ———, and is hereby recommended to the confidence and fellowship of Christians everywhere.

.....Pastor.

[Date, etc.]

3. *Form of Certificate of Withdrawal.*

This to certify that A B has been until this date a member in good standing in the Church of the United

Brethren in Christ, at ———, and at ——— request is granted this letter of withdrawal and recommendation from the Church by a vote of the class.

.....Pastor.

[Date, etc.]

4. *Form of License for Quarterly Conference Preacher or Exhorter.*

This is to certify that ——— is an approved ——— of the gospel in the Church of the United Brethren in Christ, as long as his conduct and doctrine are conformable with the gospel of Christ.

Given at a quarterly conference, held on ——— Charge, this ——— day of ——— in the year of our Lord 18—.

Subject to renewal annually.

.....P. E.

5. *Form for Permanent License for Quarterly Conference Preachers.*

This is to certify that ——— has completed the course of reading required, and is hereby granted a permanent license as a quarterly conference preacher in the Church of the United Brethren in Christ. Signed,

.....P. E.

[Date, etc.]

6. *Form for Annual Conference License.*

This is to certify that ——— is an approved preacher of the gospel in the Church of the United Brethren in Christ, as long as his conduct and doctrine are conformable with the gospel of Christ.

Given at an annual conference, held in ——— this ——— day of ——— in the year of our Lord 18—.

Signed in behalf of said conference.

.....Bishop.

7. *Form for Elder's License.*

This is to certify that —— is an approved preacher of the gospel in the Church of the United Brethren in Christ, as long as his conduct and doctrine are conformable with the gospel of Christ, and has been ordained to the office of an elder by the laying on of hands.

Given at an annual conference held in —— this —— day of —— in the year of our Lord 18—.

Signed and sealed in behalf of said conference.

..... Bishop.

8. *Form for Transfer of Preacher.*

This is to certify that —— is a —— of the Church of the United Brethren in Christ of —— Conference, and is hereby transferred to —— Conference of said Church.

.....Bishop or Secretary.

[Date, etc.]

Section X.—Bequests.

1. *Home, Frontier, and Foreign Missionary Society.*

I give and bequeath to the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ, organized by the General Conference of said Church, May 20, 1853, and incorporated in Butler County, Ohio, September 23, 1854, the sum of —— dollars; and the receipt of the treasurer of the society shall be a sufficient discharge thereof to my executors and administrators.

2. *Woman's Missionary Association.*

I give, devise, and bequeath to the Woman's Missionary Association of the United Brethren in Christ, for —— Dollars.

.....

Section XI.—Reports.

1. *Form of Preacher's Report.*

*Quarterly Report,—— Annual Conference, United Brethren
in Christ.*

	Classes or Fields of Labor.									
.....District.	Salem.	Bethel.	Shiloh.	Union.	Liberty.	Zion.	Fairview.	Carmel.	Etc.	Total.
.....Circuit.										
.....Mission.										
.....Quarter.										
.....189..										
Members received.....
Members lost.....
Members at present.....
Baptisms.....
Discourses preached.....
Pastoral visits.....
Class-meetings held.....
Preacher's salary.....
Presiding elder's salary...
Telescopes.....
Search Lights.....
Woman's Evangels.....
Watchwords.....
Collected for missions....
Collected for church exp.
Collected for.....
Collected for.....
Collected for.....
Collected for.....

.....[Name.]

[The blanks can be filled out to suit either pastor or presiding elder, as the presiding elder would simply give the total column of each work.]

2. *Sabbath-School Superintendent's Report.*

.....Sabbath School,Quarter.

.....[Date.]

1. Number of officers and teachers.....
 2. Number of scholars enrolled.....
 3. Average attendance.....
 4. *Children's Friends*.....
 5. *Children's Visitors*.....
 6. *Lessons for the Little Ones*.....
 7. *Quarterlies*.....
 8. *Bible Teachers*.....
 9. Amount of collections.....
 10. Expenses of the quarter.....
 11. Missions.....
- Remarks.

.....Superintendent.

3. *Class-Leader's Report.*

.....Class,Quarter.

.....[Date.]

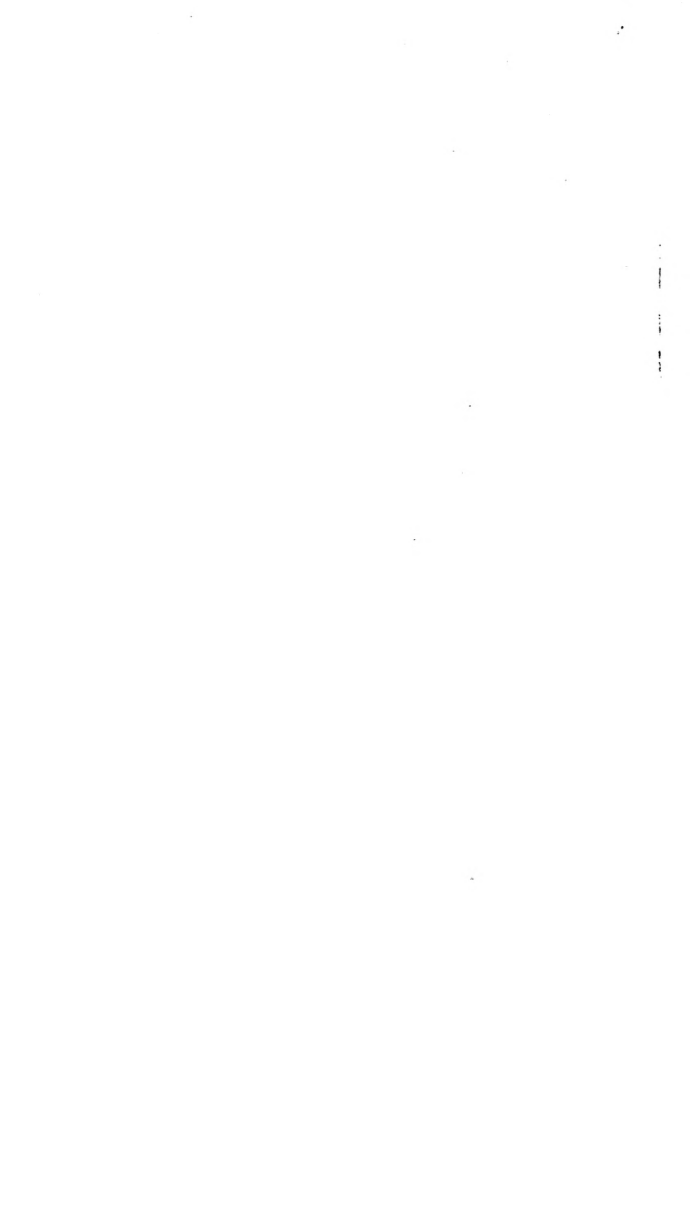
1. Number of members.....
2. Number of meetings held.....
3. Average attendance.....
4. Number of sick and delinquent members visited...

4. *Contribution Card.*

..... Church,[Date.]

I hereby agree to pay to the order of the treasurer of
Church the sum of....., weekly, during the
 year commencing.....for pastor's salary and other
 church expenses.

[Signature].....





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